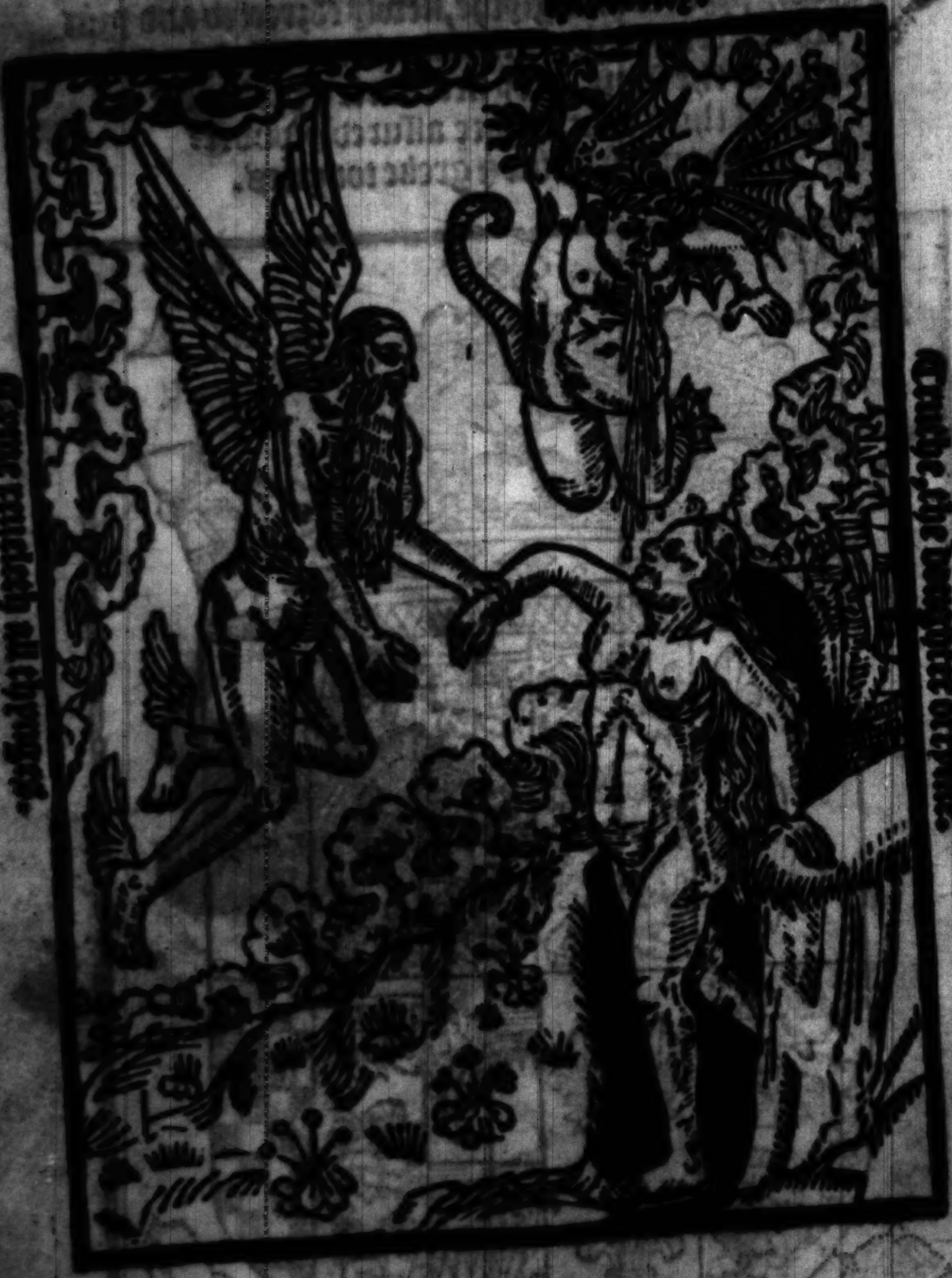
¶ A goodly prymer in englyſhe, newly corrected and prynted, with certeyne godly meditations and prayers added to the ſame, very neceſſarie & profitable for all them that ryghte aſſuredly vnderſtande not ẏ latine & greke tongues.

Wyth the kynges moost gracyous priuilege for .iii. yeres.



Tyme reueleth all thynges.

Truthe, the doughter of tyme.

Math. x.

Nothyng is couered, that shall not be discouered.
And nothyng is hydde, that shall not be reueled.

¶ An admonition to the reder.

Amonge other innumerable peſtilent and infectious bokes, and lernynges, with the whiche the chriſten people haue ben pitiouſly ſeduced & deceyued, broughte vp in diuerſe kyndes of diffidence and falſe hope, I may iudge chiefly thoſe to be pernicious, on whom they haue ben wonte cōmonly hytherto in euery place ſuperſtitiouſly to pray, and haue lerned in the ſame with moche folyſhe curioſite, & as great ſcrupuloſite to make reherſal of theyr ſynnes by herte, and that for this cauſe. For theſe bokes ouer & beſyde that that they habounded in euery place wᵗ infinite errours, and peryllous prayers, ſclaunderous both to god, and to all his holy ſayntes, were alſo garnyſhed with glorious titles, and with redde letters, promyſyng moche grace, and many yeres, dayes, and lentes of pardon, whiche they coulde neuer in dede ꝑfourme, to ẏ great decepte of the people, and the vtter deſtruction of theyr ſoules. As for an example. What vanite is ꝓmyſed in the ſuperſcription or title before Obſecro te domina ſancta Maria? Where it is wrytten, that who ſoeuer ſaythe that prayer dayly before the ymage, called the ymage of our lady of Pitie, ſhall ſe ẏ viſage of our moſt bleſſed lady, and be warned bothe of the daye, and alſo of the houre of his dethe, before he departe out of this worlde. I pray you what fondnes, or rather madnes is this? Is not the prayer of the lorde, called the Pater noſter, as good a prayer as that, of as great antiquite, of as great cōmodities, & made by as great an author as that? And yet haue there ben many good men, that haue bothe dayly and hourely vſed to ſay it, yea & that (as men call it) in the ſtate of grace alſo, whiche neuer dyd ſe the ſayd ſightes. But what blyndnes is that? to appoynte the prayer to be ſayde before the ymage of our lady of Pitie? I pray you, what and yf a man dyd vſe to ſay it before yͤ ymage (as they call it) of our lady of grace? Shall he than leſe yͤ ineſtimable priuileges, before promyſed? yea I pray you, why myghte not a man ſmell a lytle Idolatrie here? in that yͭ there appereth in this title, a certeyne reſpecte, and reuerēce, more to one ymage, than to a nother? and yet all ymages be made either of ſtone, wode, ſyluer, or other metall: and be ſuche as haue iyes, and can not ſee, as haue eares, and can not heare, & as haue feete, & can not walke. &c. Men wyll ſay they honour no ymages, neither of ſtockes, ne yet of ſtones/ and that neither man, woman, ne chylde is ſo madde ſo to do: and yet muſte this prayer be appoynted to be ſayde before the ymage of our lady of Pitie, in a manifeſt and open token and ſigne of a peculier honour and reuerēce to be done to yͤ ſame ymage or picture. Yea and what reuerence? Forſoth all and the ſame reuerēce euery whyt, yͭ foloweth in yͤ prayer. Whiche I thynke can none otherwyſe be interpreted, ſome parte of it, than the moſt higheſt blaſphemy, and ſhamefull vilany that can be deuiſed, to the merites of the moſte precious dethe, & bloude of our ſauiour Ieſu Chriſte, as ben theſe wordes, Via errantium. ſalus et ſpes in te ſperantium. fons miſericordie. fons ſalutis et gratie. &c. In the whiche wordes of the laten they aſcribe vnto our bleſſed lady, that ſhe is the right way of them that erre, and ben out of yͤ way, the ſaluation and hope of them that truſte in her, the fountayne of mercy, the fountayne of helthe, ſaluation, grace, and fauour, and ſo forthe. And as to go aboute to excuſe it, and other lyke prayers, with ſuche folyſhe fantaſticall gloſes as I haue herde, it wyll not be. For there be other wordes ynowe folowyng in the ſame prayer more blaſphemous and euidently declaryng the meanynge of theſe wordes: than that any goodnes may be foũde and taken out of them. Suche a nother folyſhe title, but not the ſame, is before Aue roſa ſine ſpinis, where they haue brought in our lady, and made her to ſpeake as they luſte to imagine, & to ſay, that ẏ golden prayer is moſt acceptable, and ſweteſt to her of all other. And than me thynke it ſhulde be ſweter vnto her, than the moſte ſweteſt, holy, and charitable prayer of her ſwete ſonne Jeſu Chriſte, made vnto his bleſſed father, and ours, for the helthe, ſaluation, redemption, and conſeruation, of all his electe, & moſte entierly beloued chyldren of eternall enheritaunce. And yet me thynketh, yea and I am ſure, that ſo it is, that what ſoeuer doth moſt pleaſe her heuẽly father, and ours, and her ſonne and ſauiour Jeſu Chriſte, dothe alſo pleaſe her moſte, and is to her moſte acceptable. But the moſt fondnes or madnes of all, is that they make our lady to gyue and delyuer the ſayd prayer by reuelation, and that at the tyme of the ſame reuelation it was wrytten with letres of golde in her breſte. Oh almyghty god, who dyd euer here tell of ſuche blyndnes, and yet is nothȳg ſayde to it, nor yet hytherto any cõuocations haue ben holden to call in, or to forbyd, & inhibite ſuche blaſphemous ſclaũders both agaynſt god, and alſo our bleſſed lady. No ſuche blaſphemies, and vayne promyſes ſhalt thou fynde in the titles before the prayers, called

Johñ xvij.

Aue maria ancilla trinitatis. Where be two prayers that begynne after that maner. Item before the .xv. Oos in latyn, where it is graunted, that who soeuer sayth them an hole yere, shall delyuer .xv. soules out of purgatory of his nexte kynred, and conuerte other .xv. synners to good lyfe, & preserue other .xv. of his kynne in grace. Before Crux xpi sit mecum, before Respice ad me infelicem pietatis immensa, before Deus propitius esto michi peccatori, before Domine Jesu xpe qui septem verba, before the verses (as they ben called) of S. Barnarde, whiche begyn Illumina oculos meos. And finally to speake of suche false titles, and vntrue promisses, I beseche you, what an abhomination is it to thynke of the title & promyse wrytten before the masse of the fyue woundes, in the masse boke, the wordes ben these: Boniface byshop of Rome lay sycke, and was lyke to dye, to whom our lorde sente tharcaungell Raphael with thoffice of the masse of the fyue woundes, sayeng: Ryse & wryte this office, & say it fyue tymes, and thou shalte be restored to thy helthe immediately. And what preeste soeuer shall say this office for hym selfe, or for any other that is sycke fyue tymes, the persone for whom it is sayde, shall obteyne helthe & grace, and in the worlde to come (if he cōtinue in vertue) euer lastynge lyfe. And in what soeuer tribulation a man shall be, in this lyfe, yf he procure this office to be sayd fyue tymes for hym of a preest, without doubte he shal be delyuered. And yf it be sayd for ẏ soule of the deade, anone as it shall be sayd & ended fyue tymes, his soule shall be ryd from paynes. This hearynge the byshop he dyd erecte hym selfe vp in his bedde, coniuryng the angell, by the name of almightie god, [illegible] he was, he was, and wherfore he came, and that he ſhulde departe without doing hym harme, who anſwered, that he was Raphael tharcaungill, ſente vnto hym of god, and ỹ all the premiſſes were vndoubtedly true. Than the ſayde boniface cōfirmed the ſayde office of the fyue woundes, by the apoſtolique auctoritie.

Lorde, who dyd euer heare, a more fonde, folyſhe, fantaſticall diſcipline, or more vgſome abhomination, yf a man had tyme and layſure, but euin to ſay ſome thing of his mynde, without any colours, to ſet out ỹ mater as ſome man coulde? Here I omitte the ryght lowde lye, before the maſſe of Recordare, alſo wrytten in the maſſe boke, beſydes other goodly glorious titles, that promyſe innumerable dayes, & yeres of pardon, ſome more, ſome leſſe, to the ſayers of ſuche blaſphemous prayers, yea ſomtyme to the bearers aboute of them. Whiche ꝓmiſes, and pardons, haue flowed, and come from the curſed & wycked byſhops of Rome, that heretofore haue ben, and are but lyes and vanities, as it is recognyſed by the hole churche of Englande, bothe ſpirituall and temporall. Here I omitte & let paſſe many abhominable hereſies agaynſt Chriſte, and his moſte bleſſed bloude, contayned in ſome partes of ſome of the prayers aboue alledged. (For I do not condēpne euery worde in euery of them) whiche not onely men vnlerned, & of ſmall reputation & auctoritie, but alſo byſhops and doctours in diuinitie, can wynke at well ynough. I omitte alſo the ſhame, rebuke, & ſclaunder done vnto the redēption, whiche we haue in Jeſu Chriſt, commenly compryſed in all collectes of ſuffrages, & ſome of theyr antethemes & verſicles. As Tu per Thome ſanguinem, Salue regina mater miſericordie, and Deꝰ qui beatū

Nicolaum, with ſuche other, almoſte innumerable. Than the whiche, what antichriſte, yea what deuyll in helle coulde deuiſe any thynge more peſtilent, hereticall, or more to the diminiſhing, reproche, ſubuerſion, deſtruction, and vilaynous treadyng vnder foote, and trampelynge out of the mooſte holy and bleſſed bloude of our ſwete ſauiour, and eternall mediator & byſhop Jeſu Chriſt, the onely ſufficient price, ſatiſfaction, reconciliation, full contentation, payne, and payment, of, and for our ſynnes, yea & for the ſynnes of al the whole worlde, that vnfaynedly truſte therin, and euyn of all the ſayntes ỹ be in heuen. Wherfore I moſt humbly beſeche almyghty god, that I may ones ſe men as diligent and buſy, to enſearche, call in, & cōdempne theſe, and ſuche, bothe abhominable hereſies, & therto ryght open & manifeſt treaſons, in the Decrees, Decretals, and other lawes of byſhops of Rome, with other bokes, at this tyme ouer many to be reherſed, as heretofore they haue ben to call in, cōdempne, and enſerche, ſuche bokes priuileged, as wherin I thynke that no greate harme, yea no harme at al can be founde (ſpecially worthy of condempnation) yf they were indifferently, and charitably ouerſene & iudged. And bicauſe we wyll not be ouer tedious and longe, I let paſſe, many other bokes of ſuperſtitious prayers, whiche I coulde recite, yf I delyghted in moche rigorous reherſalles, as the Gardeyn of the ſoule, the Paradiſe of the ſoule, with other of the ſame hewe and colour. Wherfore here nedeth ſharpe reformation, yea & many of them be worthy to be cleane put out of memorie. The ſame iudgement & reformation that is meete of the bokes before named, is alſo to be had of the bokes of paſſions, and ſayntes lyues, called Legende aureies, of Feſtiualles, of Manipulos curatorum, of Eccius, of Cocleus, and of Hoſtratus bokes, with ſuche lyke dreggꝭ, & draſſe, wherin the popes falſe vſurped power, and his moſte wycked lawes ben mayntayned, and defended, to the greate and daūgerous infection of our moſte gracious ſoueraigne lorde the kynges liege people, and the vnlaufull withdrawyng of their hertes from his graces maieſtie, by ſuche myſcheuous bokes. Beſydes that, that many thynges ben mengled in the ſayde boke of Iohn̄ Eccius, wherof I feare me ſore, that the deuyll is the very auctor. Howe be it ſyth neither tyme ſufficient is gyuen to one man, neither the burdeyn of this reformation of one man may be borne and ſuſteyned, I thought it ynough in this place, only of theſe thyngꝭ to haue monyſhed you, ſurely truſtynge, ỷ god in tyme cōmynge, ſhall adde to thoſe thynges, bothe ſpace, and layſure cōuenient, & alſo lyghte ſufficient. And truſtynge moreouer, o, good reders, ỷ herafter ye may the better by this warnyng, admonition, & aduertiſemēt, eſchewe, and auoyde ſuche popyſhe paynted, and peſtilent prayers, whiche of truthe ben of no more alliaūce, cōſanguinitie, and kynred, vnto true prayer, than was Symon Magus, that falſe man, vnto Symon Peter, that good man, and true ſeruaunt of Ieſu Chriſt, that is to witte, whiche haue the name of prayer only, and no more. And yet this I proteſt before god and all his aungels, with the whole company of his ſayntꝭ, both quicke, & deade., that I haue here, ne elſwhere writen any thynge, nor herafter entende to wryte, procedynge either of wylfull mynde, blynde zele, or affection, or yet of malice, to exaſperate any ꝑſone or ꝑſons, to wrathe, or ire, or to bereaue our bleſſed lady, or any holy ſaynte, of theyr due laude, and honour, whiche ſcripture admitteth them to haue, but onely of very pitie, loue, and charite, towardes all true chriſten people, ſpecially of this my natyue countrey, to gyue them warnynge of ſuche pernicious prayers, as ben to ye hygh blaſphemie of goddꝭ moſte bleſſed name, & to the intollerable ſclaunder, and deteſtable rebuke of the moſte precious bloude of our ſauiour Jeſu Chriſte. And to withdrawe them ones from theyr greuous idolatrie, wherin many yeres they haue perſeuered and continued.

It is not mete, comely, nor ſeemynge, ye in our prayers, we ſhulde make a god & ſauiour of any ſaynt in heuen, no not of our bleſſed lady. Neither is it mete to make them checke wt our ſauiour Chriſt, moche leſſe than to make them checkemate. I wolde they that be lerned ſhulde here call to mynde the honour of Latria, wherwith they were wonte to ſay, & preache, and in diſputations to declare, and teache, that it was bothe ſynne and ſhame to honour any creature. Theyr diſtinction of Latria, Dulia and Hyperdulia, in contentious diſputation, ſwymmeth euer in theyr lyppes. But whan they come to practiſe the mater in theyr petitions and prayers, than ſemeth it as clene forgoten with them, as they had neuer ſpoken it, redde it, nor herde of it in theyr lyues. Suche is the blyndnes of nature, without the ſpirite of god. I pray god ones amende that is amyſſe. For aſmoche than, as this ſhorte ſimple admonition procedeth neither of blynde zele, or affection, neyther of wyll or purpoſe to offende or diſpleaſe any man/moche leſſe than to diſpleaſe any ſaynt in heuen/ and in no wyſe than our bleſſed lady/but euyn of very pure loue to the honour of god, and helthe of mennes ſoules. Therfore I ſhall hertely deſyre and praye all men, whoſe chaunce ſhalbe to rede it, all blynde zele and affection layde aparte, truely to wey the matter, and iuſtly to pondre the cauſe of this our admonition, and I thynke they ſhall fynde it no tryfle, nor a thyng to be ſleyghtly ouerſene, but ryghte greate and vrgent, and a cauſe that oughte to moue the hertes of all chriſten, yea the very heuens & elementes, the very ſtockes and ſtones. Truely the highe blaſphemie of the moſte holy name of god, moſte good and almightie, the defoylyng, & defacyng of yͤ precious bloude of our ſauiour Jeſu Chriſt, the contempnyng of the mooſte gracious inſpiration of the holy ghoſte, And finally, ſo abhominable idolatrie, as more can neuer be. From the whiche, he defende vs, that redemed vs wͭ his moſt precious bloude. So be it

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¶ An almanake foꝛ .xx. yeres.

¶ The nombꝛe of the yeres.	Eaſter daye.	The golden nombꝛe.	The dñical letter.	
M.D.xxxv.	xxviij. Mar.	xvj.	C	
M.D.xxxvj.	xvj. Apꝛyll.	xvij.	A	B
M.D.xxxvij.	j. Apꝛyll	xxviij.	G	
M.D.xxxviij.	xxj. Apꝛyll	xix.	F	
M.D.xxxix.	vj. Apꝛyll.	j.	E	
M.D.xl.	xxviij. Mar.	ij.	C	D
M.D.xlj.	xvij. Apꝛyll.	iij.	B	
M.D.xlij.	ix. Apꝛyll.	iiij.	A	
M.D.xl.iij.	xxv. Mar.	v.	G	
M.D.xliiij.	xiij. Apꝛyll.	vj.	E	F
M.D.xlv.	v. Apꝛyll.	vij.	D	
M.D.xlvj.	xxvij. Apꝛyll.	viij.	C	
M.D.xlvij.	x. Apꝛyll.	ix.	B	
M.D.xlviij.	j. Apꝛyll.	x.	G	A
M.D.xlix.	xxj. Apꝛyll.	xi.	F	
M.D.l.	vj. Apꝛyll.	xij.	E	
M.D.lj.	xxix. March.	xiij.	D	
M.D.lij.	xvij. Apꝛyll.	xiiij.	B	C
M.D.liij.	ij. Apꝛyll.	xv.	A	
M.D.liiij.	xxiiij. Mar.	xvj.	G	

¶ Who that wyll knowe Eaſter day, the golden nõbꝛe, the dominicall letter, and the leape yere, from the yere of our loꝛde god. M.D.xxxv. to yͤ yere of our loꝛde god M.D.liiij. incluſiuely, beholde this table in the date, and he ſhall fynde the foꝛſayde thynges.

¶ In the yere be .xij. monethes .lij. wekes, & one day. And days in the yere .CCC.lxv. and .vj. houres.

¶ xxx. dayes hath Septembꝛe, Apꝛyll, July, & Nouembꝛe .xxviij. dayes, Febꝛuary alone, and all the remanent .xxxj.

January.

KL In January yͤ nyghte is .xvi. houres / & the day .viii. houres.

iii	A	Circumciſion.	i
	b	oct. ſ. Stephane.	ii
xi	c	oct. ſ. Iohñ.	iii
	d	oct. ſ. Innocentes.	iiii
xix	e	oct. ſ. Thomas martyr.	v
viii	f	Epyphanye.	vi
	g	ſ. Felix & January.	vii
xvi	A	ſ. Lucian.	viii
v	b	ſ. Ioyce.	ix
	c	ſ. Paule fyrſte hermite.	x
xiii	d	The ſon in Aquarius.	xi
ii	e	ſ. Archade martyr.	xii
	f	oct. Epyphan. Hylary.	xiii
x	g	ſ. Felix preeſte.	xiiii
	A	ſ. Maure abbot.	xv
xviii	b	ſ. Marcell byſhop.	xvi
vii	c	ſ. Anthony.	xvii
	d	ſ. Priſca virgin.	xviii
xv	e	ſ. Wulſtayn byſhop.	xix
iiii	f	ſ. Fabyane & Sebaſtiane.	xx
	g	ſ. Agnes virgin.	xxi
xii	A	ſ. Vyncent martyr.	xxii
i	b	ſ. Emerenciane.	xxiii
	c	ſ. Timothe.	xxiiii
ix	d	Conuerſion of ſ. Paule.	xxv
	e	ſ. Policarpe byſhop.	xxvi
xvii	f	ſ. Iuliane byſhop.	xxvii
vi	g	ſ. Agnes the ſeconde.	xxviii
	A	ſ. Valery byſhop.	xxix
xiiii	b		xxx
iii	c		xxxi

February.

KL In February ỷ night is .xiiii. houres / and the day .x. houres.

	d	ſ. Brygyt virgin.	i
xi	e	Purification of our lady.	ii
xix	f	ſ. Blaſe byſhop.	iii
viii.	g	ſ. Gylberte.	iiii
	A	ſ. Agathe virgin.	v
xvi	b		vi
v	c	ſ. Angule byſhop.	vii
	d	ſ. Paule byſhop.	viii
xiii	e	ſ. Appolone virgin.	ix
ii	f	ſ. Scolaſtica virgin.	x
	g	ſ. Eufraſie virgin.	xi
x	A	The ſonne in Piſces.	xii
	b	ſ. Vulcane byſhop.	xiii
xviii	c	ſ. Valentine martyr.	xiiii
vii	d	ſ. Fauſtine and Jouite.	xv
	e	ſ. Juliane virgin.	xvi
xv	f	ſ. Policron byſhop.	xvii
iiii	g	ſ. Simeon byſhop.	xviii
	A	ſ. Sabine martyr.	xix
xii	b	ſ. Mylrede virgin.	xx
i	c	.xix. martyrs.	xxi
	d	Cathedra ſ. Petri apoſtoli.	xxii
ix	e	Locus biſexti.	xxiii
	f	Mathy apoſtle.	xxiiii
xvii.	g	Inuencion of ſ. Paule.	xxv
vi	A	ſ. Neſtor byſhop.	xxvi
	b	ſ. Auguſtin byſhop.	xxvii
xiiii	c	ſ. Oſwolde byſhop.	xxviii

Marche.

KL In Marche the nyghte is .xii. houres / and ẏ day .xii. houres.

iii	d	ſ. Dauid byſhop.	i
	e	ſ. Chadde byſhop.	ii
xi	f	ſ. Martine	iii
	g	ſ. Adrian.	iiii
xix	A		v
viii	b	ſ. Uictor & victorin.	vi
	c	ſ. Perpetue & felicite.	vii
xvi	d	Depoſition of ſ. Felix.	viii
v	e	xl. martyrs.	ix
	f	ſ. Agapite virgin.	x
xiii	g	ſ. Quirion & Candide.	xi
ii	A	ſ. Gregory byſhop.	xii
	b	ſ. Theodore matrone.	xiii
x	c	¶ The ſon in Aries. Equinoct	xiiii
	d	ſ. Longinus martyr.	xv
xviii	e	ſ. Hillarii & Tacian.	xvi
vii	f	ſ. Patryke byſhop.	xvii
	g	ſ. Edwarde kynge.	xviii
xv	A	ſ. Joſephe.	xix
iiii	b	ſ. Cuthberte abbot.	xx
	c	ſ. Benet abbot.	xxi
xii	d		xxii
i	e	ſ. Theodore preeſt.	xxiii
	f	ſ. Agapite martyr.	xxiiii
ix	g	Annunciation of our lady.	xxv
	A	ſ. Caſtor martyr.	xxvi
xvii	b		xxvii
vi	c	ſ. Dorothe virgin.	xxviii
	d	ſ. Uictorin.	xxix
xiiii	e	ſ. Quirine martyr.	xxx
iii	f	ſ. Adelme byſhop.	xxxi

Aprill.

KL In Aprill the nyghte is ten houres/ & the day.xiiii.houres.

	g	ſ.Theodore virgin.	j
xi	A	ſ.Mary Egypcyan.	ij
	b	ſ.Rycharde byſhop.	iij
xix	c	ſ.Ambroſe byſhop.	iiij
viij	d	ſ.Martinian & Martia.	v
xvj	e	ſ.Sixtus byſhop.	vj
v	f	ſ.Euphemie.	vij
	g		viij
xiij	A	ſ.Perpetuus byſhop.	ix
ij	b		x
	c	ſ.Guthlake.	xj
x	d	¶ The ſonne in Taurus.	xij
	e	ſ.Iuliane byſhop.	xiij
xviij	f		xiiij
vij	g	ſ.Oſwolde archbyſhop.	xv
	A	ſ.Iſidore.	xvj
xv	b	ſ.Anicete byſhop.	xvij
iiij	c	ſ.Eleuther byſhop.	xviij
	d		xix
xij	e	ſ.Victor byſhop.	xx
j	f	ſ.Simeon byſhop.	xxj
	g	ſ.Sother.	xxij
ix	A	ſ. George martyr.	xxiij
	b	ſ.Wylfride byſhop.	xxiiij
xvij	c	Marke theuangell.	xxv
vj	d	ſ.Clete byſhop.	xxvj
	e	ſ.Anaſtaſe byſhop.	xxvij
xiiij	f		xxviij
iij	g	ſ.Peter of Mylan.	xxix
	A	ſ.Erkenwolde.	xxx

May.

KL In May the nyghte is .viii. houres / & the day .xvi. houres.

xj	b	Philip & Jacob apoſtles.	j
	c	Athanaſe byſhop.	ij
xix	d	Inuention of the croſſe.	iij
viij	e		iiij
	f	ſ. Godarde.	v
xvj	g	ſ. Johñ euangeliſt.	vj
v	A	ſ. Johñ of Beuerlay	vij
	b	Apperyng of ſ. Michaell.	viij
xiij	c	Tranſlation of ſ. Nicholas.	ix
ij	d	ſ. Gardian & epimachi.	x
	e	ſ. Anthony martyꝛ.	xj
x	f		xij
	g	ſ. Seruatius confeſſoꝛ.	xiij
xviij	A	The ſon in Gemini.	xiiij
vij	b	ſ. Iſodoꝛe martyꝛ.	xv
	c	ſ. Bꝛandyn byſhop.	xvj
xv	d	Tranſlation of ſ. Bernarde.	xvij
iiij	e	ſ. Viſcoꝛ martyꝛ.	xviij
	f	ſ. Dunſtane byſhop.	xix
xij	g	ſ. Bernardine.	xx
j	A	Helyne quene.	xxj
	b	Juliane virgin.	xxij
ix	c	ſ. Deſſidery martyꝛ.	xxiij
	d	Tranſlation of ſ. Frauncis.	xxiiij
xvij	e	ſ. Adelme byſhop.	xxv
vj	f	ſ. Auſtayne	xxvj
	g	ſ. Bede pꝛeeſte.	xxvij
xiiij	A	ſ. Germayn byſhop.	xxviij
iij	b	ſ. Coꝛone martyꝛ.	xxix
	c	ſ. Felix byſhop.	xxx
xj	d	Petronilla virgin.	xxxi

June.

KL In June the nyghte is ſyxe houres/ & the day .xviii. houres

	e	ſ. Nichodeme martyr.	i
xix	f	ſ. Marcelline & Peter martyrs.	ii
viii	g	ſ. Eraſmus.	iii
xvi.	A	ſ. Petroce.	iiii
v	b	ſ. Boniface.	v
	c	ſ. Mellon archbyſſhop.	vi
xiii	d	Tranſlacion of ſaynt Wulſtane.	vii
ii	e	ſ. Medarde & Gyldarde.	viii
	f	Tranſlacion of ſ. Edmunde.	ix
x	g	ſ. Yue.	x
	A	ſ. Barnabe apoſtle.	xi
xviii	b	ſ. Baſilide.	xii
vii	c	The ſonne in Cancer.	xiii
	d	Baſyll byſſhop.	xiiii
xv	e	ſ. Uite & modeſte.	xv
iiii	f	ſ. Rycharde.	xvi
	g	ſ. Botulphe.	xvii
xii	A		xviii
i	b		xix
	c	Tranſlacion of ſaynt Edwarde.	xx
ix	d	Walburge virgin.	xxi
	e	ſ. Albone martyr.	xxii
xvii	f	ſ. Audrey. Vigil.	xxiii
vi	g	Natiuite of ſ. John baptiſt.	xxiiii
	A	Tranſlacion of ſ. Eloy byſſhop.	xxv
xiiii	b	ſ. John & ſ. Paule.	xxvi
iii	c	ſ. Creſcens.	xxvii
	d	Leo byſſhop. Vigil.	xxviii
xi	e	Peter & Paule apoſtles.	xxix
	f	Commemoration of ſ. Paule.	xxx

July.

KL In July the nyght is .viij. houres / & the day .xvi. houres.

xix	g	Oct. of s. John Baptist.		j
viij	A	Visitation of our lady.		ij
	b	Translation of s. Thomas apostle.		iij
xvj	c	Translation of s. Martyn.		iiij
v	d	Zoe virgin and martyr.		v
	e	Oct. of s. Peter and Paule.		vj
xiij	f	Translation of s. Thomas martyr.		vij
ij	g	s. Grymbalde.		viij
	A	s. Cirill byshop.		ix
x	b	Seuen brothers martyrs.		x
	c	Translation of s. Benet.		xj
xviij	d	s. Nabor and Felix.		xij
vij	e			xiij
	f	☙ The sonne in Leo.		xiiij
xv	g	Translation of s. Swithun.		xv
iiij	A	Translation of s. Osmunde.		xvj
	b	s. Keneline kynge.		xvij
xij	c	s. Arnulphe byshop.		xviij
j	d	s. Ruffine & Justine.		xix
	e	s. Margaret virgin.		xx
ix	f	Praxede virgin.		xxj
	g	s. Mary Magdalene.		xxij
xvij	A	s. Apolinaris byshop.		xxiij
vj	b	s. Christin virgin.	Vigill.	xxiiij
	c	s. James apostle.		xxv
xiiij	d	s. Anne mother of Mary.		xxvj
iij	e	The seuen slepers.		xxvij
	f	s. Sampson byshop.		xxviij
xj	g			xxix
	A	s. Abdon & Sennes.		xxx
xix	b	s. Germayne byshop.		xxxj

C

KL In Auguſt ẏ nyghte is .x. houres, and the day .xiiii. houres.

viii	c	Lammas day.	i
xvi	d	ſ. Steuyn byſſhop.	ii
v	e	Inuencion of ſ. Steuyn.	iii
	f	ſ. Juſtine preeſt.	iiii
xiii	g		v
ii	A	Tranſfiguracion of our lorde.	vi
	b	The feſte of Jeſu.	vii
x	c	ſ. Ciriake and his felowes.	viii
	d	ſ. Romayn. Vigill.	ix
xviii	e	ſ. Laurence martyr.	x
vii	f	ſ. Tiburcius martyr.	xi
	g	ſ. Clare	xii
xv	A	ſ. Ypolite and his felowes.	xiii
iiii	b	ſ. Euſebius. Vigill.	xiiii
	c	Aſſumpcion of our lady.	xv
xii	d	¶ The ſonne in vergine.	xvi
i	e	oct. of Laurence.	xvii
	f	ſ. Agapite martyr.	xviii
ix	g	ſ. Magnus martyr.	xix
	A	ſ. Lewes byſſhop.	xx
xvii	b	ſ. Bernarde.	xxi
vi	c	oct. aſſumpcion. &c.	xxii
	d	Vigill.	xxiii
xiiii	e	Bartholmewe apoſtle.	xxiiii
iii	f	ſ. Lewes kynge.	xxv
	g	ſ. Seuerine.	xxvi
xi	A	ſ. Ruphe martyr.	xxvii
	b	ſ. Auſtayne.	xxviii
xix	c	Decollacion of ſ. John.	xxix
	d	ſ. Felicis & Adaucte.	xxx
viii	e	ſ. Cuthberte byſſhop.	xxxi

September.

KL In September the nyght is xii. houres & the day .xii. hours.

xvj	f	ſ.Gylys abbot.	j
v	g	ſ.Anthony martyr.	ij
	A		iij
xiij	b	Translation of ſ.Cuthbert.	iiij
ij	c	Bertyne abbot.	v
	d	ſ.Eugenius.	vj
x	e		vij
	f	Natiuite of our lady.	viij
xviij	g	ſ.Gorgone martyr.	ix
vij	A	ſ.Saluius byſhop.	x
	b		xj
xv	c	ſ.Marciane byſhop	xij
iiij	d	ſ.Maurilius byſhop.	xiij
	e	Exaltation of the holy croſſe.	xiiij
xij	f	The ſon in Libra.	xv
j	g	ſ.Edith virgin.	xvj
	A	ſ.Lamberte byſhop.	xvij
ix	b	ſ.Victor & corone.	xviij
	c	ſ.Januarius martyr.	xix
xvij	d	ſ.Euſtace. Vigill.	xx
vj	e	Mathewe apoſtle.	xxj
	f	ſ.Maurice and his company.	xxij
xiiij	g	ſ.Tecla virgin.	xxiij
iij	A	ſ.Andoche martyr.	xxiiij
	b		xxv
xj	c	ſ.Cypriane & iuſtine.	xxvj
	d	ſ.Coſme & Damiane.	xxvij
xix	e		xxviij
viij	f	ſ.Michael archaungell.	xxix
	g	ſ.Hierome preeſt.	xxx

KL In October ỹ nyght is .xiiii. houres / and the day .x. houres.

xvi	A	ſ. Remige byſhop.	i
v	b		ii
xiii	c		iii
ii	d	ſ. Fraunceis confeſſour.	iiii
	e	Apollinaris martyr.	v
x	f	ſ. Faythe.	vi
	g		vii
xviii	A	ſ. Pelagie.	viii
vii	b		ix
	c	ſ. Gereon & Victor.	x
xv	d	ſ. Nicaſius byſhop.	xi
iiii	e	ſ. Wylfride.	xii
	f	Tranſlation of ſ. Edwarde.	xiii
xii	g	ſ. Calixte byſhop.	xiiii
i	A	Wulfran byſhop.	xv
	b	¶ The ſon in Scorpion.	xvi
ix	c	ſ. Audrey virgin.	xvii
	d	Luke euangeliſt.	xviii
xvii	e	ſ. Fredeſwyde virgin.	xix
vi	f	ſ. Auſtreberte virgin.	xx
	g	xi. thouſande virgins.	xxi
xiiii	A	Mary Salome.	xxii
iii	b	ſ. Romayne byſhop.	xxiii
	c	ſ. Maglore byſhop.	xxiiii
xi	d	ſ. Criſpine and Criſpiane.	xxv
	e	ſ. Euariſte byſhop.	xxvi
xix	f	Vigill.	xxvii
viii	g	ſ. Symon and Jude.	xxviii
	A	ſ. Narciſſus byſhop	xxix
xvi	b	ſ. Germayn capua.	xxx
v	c	ſ. Quintin. Vigill.	xxxi

Nouembre.

KL In Nouēbre ẏ nyght is .xvi. houres / ⁊ the day .viii. houres.

	d	The feſt of all ſayntes.	j
xiij	e	All ſoule day.	ij
ii	f	ſ.Wenefryde virgin.	iij
	g	ſ.Amancius.	iiij
x	A	ſ.Lete preeſte.	v
	b	ſ.Leonarde	vj
xviij	c	ſ.Wylfryde archbyſhop.	vij
vij	d		viij
	e	ſ.Theodore	ix
xv	f	ſ.Martine byſhop of Rome.	x
iiij	g	ſ.Martine byſhop.	xj
	A	ſ.Paterne martyr.	xij
xij	b		xiij
i	c	Tranſlation of ſ.Erkenwolde.	xiiij
	d	The ſon in Sagittarius.	xv
ix	e	ſ.Edmunde archbyſhop.	xvj
	f	Hewe byſhop.	xvij
xvij	g	oct.of ſ.Martine.	xviij
vj	A	ſ.Eliſabeth.	xix
	b	ſ.Edmunde kynge.	xx
xiiij	c	Preſentation of our lady.	xxj
iij	d	Cecily virgin.	xxij
	e	ſ.Clement byſhop.	xxiij
xj	f	ſ.Griſogone martyr.	xxiiij
	g	ſ.Katherine virgin.	xxv
xix	A		xxvj
viij	b	ſ.Agricole.	xxvij
	c	ſ.Rufe martyr.	xxviij
xvj	d	ſ.Saturnine Vigill.	xxix
v	e	ſ.Andrewe apoſtle.	xxx

C.iii.

December.

KL In December ẏ nyght is .xviij. houres/and the day .vj. houres.

	f		j
xiij	g	s. Libane.	ij
ij	A	Depos. of s. Osmunde.	iij
x	b	s. Barbara virgin.	iiij
	c	s. Sabbe abbot.	v
xviij	d	Conception of our lady.	vj
vij	e	oct. of s. Andrewe.	vij
	f	s. Nicolas byshop.	viij
xv	g	s. Cyppiane abbot.	ix
iiij	A		x
	b	s. Damase byshop.	xj
xij	c	The son in Cancer.	xij
j	d	s. Lucie virgin.	xiij
	e		xiiij
ix	f	s. Valery byshop.	xv
	g	O sapiencia.	xvj
xvij	A	Lazarus byshop.	xvij
vj	b	s. Gracian byshop.	xviij
	c		xix
xiiij	d	s. Juliane martyr.	xx
iij	e	s. Thomas apostle.	xxj
	f	xxx. martyrs.	xxij
xj	g	s. Victorie virgin.	xxiij
	A	Vigil.	xxiiij
xix	b	Natiuite of our lorde.	xxv
viij	c	s. Steuyn prothomartyr.	xxvj
	d	s. Iohn euangeliste.	xxvij
xvj	e	Chyldermas day.	xxviij
v	f	s. Thomas martyr.	xxix
	g	Translation of s. James.	xxx
xiij	A	s. Siluester byshop of Rome.	xxxj

¶ The preface.

IT was neuer otherwyſe, a good reder, without the ſingler prouidence, and moſte abundaunt grace of almyghtie god, that the multitude of chriſten people, ſhuld lerne by herte the ten cōmaundementes of almightie god, and the beleue, called the Crede, the prayer of the lorde, called the Pater noſter. For truely he that vnderſtandeth theſe thre, hath the pythe of all thoſe thynges, whiche holy ſcripture doth conteyne, & what ſoeuer may be taught neceſſarily vnto a faythfull chriſtian, and that not only purely and plētifully, but therto ſo briefly and clerely, that no man can compleyne, or excuſe hym ſelfe iuſtly, ſyth that knowlege, whiche is of neceſſite required to the atteynynge of the lyfe eternall, is neither tedious, nor yet ſo harde, but that it may be well had and goten of all that haue grace.

¶Thre thinges there be neceſſary to be knowen to obteyne eternall lyfe. ¶The fyrſte is, that thou knowe what is expedient to be done, and what to be omitted and lefte vndone. ¶The ſeconde, when thou perceyueſt that thou of thyn owne ſtrength canneſt neyther do that, whiche thou arte bounde to do, neither yet auoyde that, whiche thou art bounde to auoyde, that thou ye knowe of whom to ſeke, fynde, and receyue this ſtrengthe and power. ¶The thyrde is, howe thou ſhuldeſt ſeke and obteyne it, and by what meanes and wayes, by whom, and for whoſe ſake. And bycauſe I wyll gyue to the an exāple, to the entent that thou mayſt the more euidētly perceyue my mynde and meanynge.

¶A man, whiche is diſeaſed with any maner of ſickenes, fyrſte enquireth whiche kynde of ſyckenes he is infecte, and than conſidereth what ſtrength he hath, An enſample what he is able to do, & what he can not do, and thyrdly ſearcheth for a medicine to lay to his diſeaſe, ſo that by this meanes, he may get his helthe, and may afterwarde be able to do, at leaſte ſumwhat all thynges, whiche belonge to a man, beyng whole, and holſome. Finally, when he hath founde this medicine, he taketh and uſeth it. Lykewyſe the commaundementes of god do teache a man to knowe his infirmitie, and make hym to fele what he is, what he can do, and what he can not do, ſo that he may knowledge hym ſelfe a perſone full of vice and ſynfulnes, full of wrechednes & feblenes. So that his ſynne, to his conſcience ones reuelated & knowen by the lawe, that than he may be gladde to ſeke after remedy & grace, wherby he may be reformed and iuſtified, and ſo may he be able to fulfyll the cõmaundementes. Where and of whom we ſhall fynde this forſayd ſoueraygne ſalue, & medicine, that is to ſay, grace, fauour, remedy and remiſſion of our ſynnes, ſtrengthe and power to continue in the ſame, and manfully to reſiſte the aſſaultes of Sathan, dothe the holy ghoſte teache vs in our hertes, & telleth vs by his holy ſecrete inſpiration. This ſpirite telleth vs howe the father of heuen wyll be mercyfull to all poore penitent hertes, that wholly committe them ſelues to his infinite mercy and goodnes, & do not myſtruſt his bountifull promiſe therof made, and that we ſhall fynde and haue this infinite mercy, for the bloude & merites of his ſon Ieſu Chriſte, and the dethe that he ſuffred for the loue that he beareth vnto vs. But for this he teacheth vs, that we muſte pray, crye, and call, in ſure fayth and truſte, that he wyll in all our neceſſities here vs, for ỷ cauſes aforſayd. And to the ende ỷ we ſhulde knowe howe to

ordre our

vnto our prayer/ and that we ſhulde deſyre any thynge whiche is not holye expedient and neceſſary, for body and ſoule, he hath ſhewed vnto vs a fourme of a ryght faſhioned prayer, named y pater noſter, ſo ſhorte, ſo well ſette, ſo perfyte, ſo plentuall, and ſo full of great gyftes, and heuenly treaſures, as none other can be deuiſed of any earthly creature.

For aſmuche than as the hole ſumme of ſaluacion conſiſteth in theſe thre poyntes, that is to knowe thy ſelfe a ſynner, of whom to ſeke remedy, and howe y ſhalte obteyne it, truely by prayer. We thynke it ryght expedient and accordynge to due practiſe before we come to prayer, whereof we entende wholy to entreate in this litle volume, to begynne at the commaundementes, and of them to make a ſhorte abbrydgement. For y we may lerne to knowlage our ſynne & maladye, as the ſpirituall [illegible], whiche maketh vs ſo weyke, ſo faynte, and ſo feble, that of our ſelues we haue no power to do, of loue ſauoure, the thynges that we oughte by the cōmaūdemēt of god, excepte we do begge, and borowe it of Chriſt our ſauiour. Who only in all ragyng and furious ſtormy tempeſtes of troublous temptacions, is our moſt ſure ſhote anker, y port of ſaluacion. To whom be laude and prayſe, & our moſt benigne father, and the ſpirite of all comforte, worlde without ende.

So be it.

yf ye wyll ſe the cōmaundementꝭ ſubſtancially declared at length, rede the boke entitled the booke of good workes.

O

¶The tenne cōmaundementes.

The fyrſte and moſte excellent table of Moyſes conteyneth thre cōmaundementes, & doth ſhewe vnto vs what we owe to god, that is to ſay, what we oughte to do, or eſchewe, concernynge thoſe thynges, whiche ſpecially apperteyne vnto god.

Therfore in the fyrſte of all the cōmaundementes we be taught what god requireth in euery mānes herte, and what man ought to iudge and thynke of hym, that is, that he loke euer for yͤ beſt of hym, euyn as of a father, or of a ſpeciall frende, and that without doubtynge or any myſtruſte, with conſtant faythe, truſte, and loue, euer fearyng to diſpleaſe hym, euyn as [illegible] chyldren feare to diſpleaſe theyr naturall fathers. For very nature dothe teache yͤ there is one god, of whom all our goodnes ſpringeth, whiche is our ſuccour in all aduerſitie. For this thynge euyn the hethen dyd attribute and graunte vnto theyr Idolles.

The wordes of this cōmaundement are theſe.

Thou ſhalte haue no ſtraunge goddes.

¶The ſeconde precepte teacheth vs howe we oughte to ordre our ſelues towarde god, as concernyng our outwarde workes before men, and alſo inwardely in our owne conſciēces, whiche is, that we honour the name of god. For no man can ſhewe god as he is in his owne nature, neyther to hym ſelfe, neyther yet to any other, but by his onely name.

The wordes of this cōmaundement are theſe.

Thou ſhalt not take yͤ name of god ĩ vayn.

¶The thyrde precepte dothe ſhewe howe we ought to behaue our ſelues towardes god in outwarde workes, and in worſhyppynge hym.

The wordes of this cõmaundement are theſe.

Thou ſhalte kepe holy the Saboth day.

¶ Here mayſt þ ſe howe a man in theſe thre preceptes is taught to ordre hym ſelfe towardes god in his vnderſtandynge, thoughtes of herte, wordes, & workes, that is to ſay, throughout all his lyfe.

The ſeconde table.

The ſeconde and laſte table of Moyſes cõteyneth ſeuen preceptꝫ folowyng / and this ſheweth vs howe we oughte to behaue our ſelues vnto our neighbour, bothe in doinge, and alſo leauynge vndone.

¶ The fyrſt of theſe doth teache vs what we be bounde to do to the hygh officers, and ſuche as be in auctoritie. The whiche ſeinge that they be ſet to rule here in ſtede of god, it is accordyng that this precepte be ſet nexte in place after thoſe thre, whiche do appertayne to god hym ſelfe. The exãples of this cõmaundement concernyng the perſonages, be, father, mother, lorde, lady, mayſter, and mayſtres.

These are the wordes of this cõmaundement.

Thou ſhalt honour thy father and mother.

¶ In the ſecõde precepte of this table, we lerne howe we ought to lyue with our equalles, and neighbours, and this doth cõcerne the perſone of man, þ ſhulde hurte no man, but rather w our labour & diligence to ſuccour and promote them, whiche is cõteyned in theſe wordꝭ.

Thou ſhalte not kylle.

¶ The thyrde paſſeth thy neyghbours perſone, & ſheweth what thou ſhuldeſt do cõcernyng his chiefe poſſeſſions, as wyfe, chyldren, and hynchemen, that thou neyther defyle, nor diſhonour them, but that thou do thy diligence aſmoche as lyeth in the, to ſaue theyr honour and dignitie. The wordes are theſe.

Thou ſhalte not cõmitte adulterie.

¶ The fourthe concerneth of thy neyghbours other moueable goodes, teachynge that thou take nothynge from hym, nor diminiſhe, nor hurte any thynge that he hath, but rather to profitte and encreaſe it.

The wordes are theſe.

Thou ſhalte not ſteale.

¶ From the fyfte we are taught howe to ordre our ſelfe concernynge the name and good fame of our neyghbour, neuer to ſclaunder hym, but to helpe and defende hym aſmoche as lyeth in us. The wordes are theſe.

Thou ſhalt beare no falſe witneſſe againſt thy neyghbour.

¶ Therfore it is forbydden us to hurte any kynde of our neyghbours goodes. But contrary wyſe commaunded that we ſhulde encreaſe them. Nowe if we loke on the lawe of nature, we ſhal ſone perceyue howe meruaylous equall, good, and ryghteous theſe preceptes are. For there is nothyng commaunded in all theſe ÿ apperteyne eyther to god, or to our neyghbour, but that euery man wolde that it ſhulde be performed towardes hym ſelfe, yf he were in the ſteade of god, or of his neyghbour.

¶ The two laſte preceptes do reproue and condemne in us the wyckedneſſe & malice of our nature, & teache us howe pure we ought to be from all vngodly luſtes of the fleſhe & goodes carnall. Here is the ghoſtly lyght, the lawe, and ſchole, wherin we ought to be exerciſed all our lyfe. Whiche two commaundementes are proued in theſe wordes.

Thou shalt not desire thy neybours house. Thou shalte not desyre thy neyghbours wyfe/seruauntes/maydens/cattell/ne any other thynge what soeuer he possesseth.

¶ A shorte conclusion of the tenne cõmaundementes.

Christe hym selfe sayethe in this maner: What so euer ye wolde þ men shulde do to you, the same do you to them. In this is comprehended the lawe, and all the prophetes. There is no man þ for his greate benefites, loueth to receyue unkyndnes. There is no man that wyll gladly suffre his name to be euyll spoken of by another. There is no man, whiche wyl be content to be despised of a proude man. Besydes that, there is no man that loueth the [illegible] violence, wrathe, or unchastnes of his wyfe. There is no man, whiche wolde be spoyled of his possessions, defrauded, deceyued, oppressed, but rather all men are of this nature, þ they had leuer be fauoured, kyndly entreated, helped, & trusted of their neyghbours. Whiche all are conteyned in these .x. preceptes. Mat. vii.

¶ Of the transgressions of the commaundementes.

Agaynst the fyrst precepte offende they, whiche in aduersitie [illegible] charmes, and wytchecraftes, or at any tyme do truste in theyr helpe.

¶ They that haue bounde theyr faythe to the deuyll.

¶ They whiche abuse letters, fygures, [illegible], wordes, [illegible] or suche lyke.

¶ They that vse any kynde of wytchecrafte (as there be many kyndes) some by wordes, some cristall stones, some clothes. And some ther be þ burne mylke, ſome by charmes do dygge vp treaſures. ¶ Theſe and all ſuche other are contrary to the fyrſt cōmaundement.

¶ They that cōmytte theyr lyfe & workes to the ſignes of heuen, and to the coniecturyng of ſoche ſayers, puttynge obſeruation & difference betwyxte tyme & tyme.

¶ They that defende eyther them ſelfe, or their cattell, houſe, chyldren, or other goodes, from wolues, weapen, fyre, or water, with any preſcripte, charme, or ſuperſticious prayer. ¶ They ẏ aſcribe theyr trouble and aduerſitie to the deuyll, or other euyll men.

[illegible] ¶ They that not louyngly, and with glad herte wyll accepte proſperite, and aduerſitie, good, and euyll, and all thynges euyn as he hadde receyued them of god, to whom we oughte to gyue all thankes, what ſoeuer chaunce vnto vs. ¶ They that tempte god to proue what he wyll do for them, puttyng them ſelues (without any cauſe) in ieopardie of body, or ſoule.

¶ They that were proude of ryghtwyſenes, connyng, or other ſpirituall gyfte. ¶ They ẏ worſhyp god, or his ſayntes, for temporall goodes, only, or chyefly, forgettynge the profettes of theyr ſoules.

¶ They that truſt not euery tyme, and in euery place, puttynge theyr confidence onely in the mercy of god, thrughout all theyr lyues and werkes.

¶ They that doubte in faythe of the fauour of god.

¶ They that regarde not the vnbelefe and myſtruſt of other, neyther bryngeth them to theyr power to beleue and truſte in the mercy of god. Of this place are all kyndes of vnbelefe, myſtruſt, and deſperation.

¶ Agaynſt the ſeconde offendeth he, that withouten cauſe, or of a cuſtome, ſweareth falſhely. He that forſwereth hym ſelfe, or kepeth not his promeſſe. [illegible]

He that ſweareth or boweth to do any myſchiefe. He that by the name of god dothe curſe or banne other. He that folyſhely tryfleth with god, wreſteth (though it be in ſporte) the wordes of ſcripture. He that in trouble doth not call on the name of god, neither thanketh hym in all thinges, ſwete, ſower, good, and euyll, welfare & trouble. He yͭ aſketh to be prayſed & honoured for his vertue & wyſedome. He that falſely dothe call on yͤ name of god, as heretykes do, and whiche by pryde haue fayned them ſelues holy. He yͭ prayſeth not the name of god in all thyngꝭ yͭ chaunce vnto hym. He that withſtandeth not all ſuche thinges as do ſclaūder the name of god, and they yͭ myſuſe his holy name, or by thoccaſion of it do euyll dedes. Adde herunto vayne glorye, honour, and pryde of ſpirituall thynges.

¶ Agaynſt the thyrde offendeth he, that heareth not, or teacheth not yͤ worde of god. He that prayeth not, and ſerueth not god in ſpirite. He that wyll not ſuffre god to haue the glory of all his workes. He that putteth any truſt in his owne workꝭ, affectiōs, or deſyres. He that is not contente to ſuffre all thinges yͭ god wyll put vnto hym. He that helpeth not other that they may fulfyll theſe preceptes, and forbyddeth not other that wolde tranſgreſſe them.

¶ Agaynſt the fourthe offendeth he, that is aſhamed of the pouertie, or any other worldly wretchednes or miſerie of his parentes. He that prouideth not ſuche thynges as are neceſſary for them, as foode, & raymēt. And moche more they, whiche curſe, banne, and beate them, whiche ſay euyll by them, ſclaunder them, hate, and diſobey them. He that in his herte ſetteth not moche by them for goddes commaundement.

He that

Obediēce to mayst. ⁊ officers

He that dothe not honour them, thoughe they be cruell and vnfaythfull. He that obeyeth not maysters and officers. He that is not true and faythfull to them, whether they be good or euyll. He that [illegible] not theyr [illegible] [illegible] them, whiche [illegible] [illegible] all the kyndes of pryde, [illegible] [illegible]. Agaynst the fyfth cōmaundement be they that [illegible] his neyghbour. He that sayeth vnto his neyghbour Racha, in whiche wordes are vnderstande all wordes of wrathe and hatred. He that calleth a man thou foole. In whiche wordes [illegible] [illegible], cursynges, sclaunderynges, euyll [illegible], mockes, ⁊ suche other. He that doth publyshe his neyghbours offences to his sclaunder, rather than amendement, and dothe not couer and excuse them. He that forgyueth not his enemyes. He ÿ prayeth not for his enemies. He that wyll not loue and do his duetie to his enemye. Vnder this precepte are conteyned all the synnes of murther, hatred, manslaughter, [illegible], [illegible], fenally, of contention, stryfe, chydynges, [illegible] in the welfare of our neyghbours, ⁊ reioysynge of his heuynes or trouble. He that dothe not accepte the workes of mercy, ⁊ that loue his enemies. He that setteth others by the eares, ⁊ entiseth them to hate one the other. He that styreth by [illegible] [illegible] other. He that [illegible] [illegible] [illegible], whiche be at variaunce. He that [illegible] not [illegible] [illegible] [illegible], yf he may. Agaynst the sixt cōmaundement be they [illegible] to be with any straunge woman, he is an aduouterer. He that toucheth any of his [illegible], or [illegible] any suche [illegible]. He that vseth [illegible] agaynst nature, whiche are called [illegible] synnes. He ÿ [illegible]

and [illegible]

and lyueth by his lustes with vncleanly wordes, hystories, songes, and ymages. He that beholdeth and coueteth vpon lust with lokynge, touchynge, or other wanton thoughtes, wherevnto he casteth hymselfe. He that auoydeth not the causes, surfettyng, slouthe, ydlenes, slepe, the company of suche men and women. He that with ouer gorgyous apparell & beckynge vpon wife, or with euyll maners entiseth other to the lust of the fleshe. He that doth minister house, licence, place, tyme, or helpe, to the worke of this abhomynable lust. He that defendeth not a nother mannes chastite with all his counsell and diligence.

¶Agaynst the seuenth offendeth he that with thefte, rapyne, or vsury. He that with false weyghtes and measures, or ye selleth vnlawfull marchaundise in what thing they be. He that taketh any [illegible] by other [illegible] He that withholdeth, or delayeth the rewarde of workers, or his seruantes. He that lendeth not to his poore neyghboure, without takynge any aduauntage. All couetous men, and that wolde be ryche, and they ye by any other meanes kepe and withholde other mennes goodes. He that letteth not another mannes losse. He that warneth not another to auoyde his harme. He that letteth his neyghboures profyte. He that enuyeth his neyghbours aduauntage. ¶Agaynst the eyght offendeth he, that in iudgement beareth false witnesse & [illegible] He that with lyes and [illegible] deceyueth. Or they that [illegible] with theyr [illegible] tonges, and tell all thinges to please suche as be glad to heare [illegible] or that goeth aboute to hurte his neyghbours lyfe, or goodes, or [illegible] slaundreth and reproueth his wordes, and workes.

and workes. He that gyueth hearynge to ſuche euyll tonges, and helpeth them, and dothe not reſiſte them. He that vſeth not his owne tonge to defende and excuſe his neighbours name. He ẏ reproueth not a ſlaunder. He that ſpreadeth not abrode to the glorye of god, and commendacions of his neyghbours name, as moche as his witte, diſcretion, & reaſon iudgeth to be cōuenient, other mennes vertues, hydynge theyr vices. He that holdeth his peace knowyng the truthe, and withſtandeth not them that ſo do.

¶ Agaynſt the laſte two. ¶ The laſte two preceptes are the very marke ſet before vs, vnto the which we muſt ſtryue to come by dayly labour and penaunce, truſtyng in the helpe of god, and in his fauour, for our euyll deſyres wyll neuer be vtterly deſtroyed vntyll our fleſhe be brought and tourned in to another generation.

¶ The foure vertues are comprehēded in the fyfte and ſixte cōmaundementes. ¶ The ſyxe workes of mercy in the fyfte and ſeuenth.

¶ The ſeuen deadely ſynnes. Pryde in the fyrſt & ſeconde. Lechery in the ſyxte. Wrathe and enuie in the fyfte. Slouthe in the thyrde, yea and in all other. Lykewyſe the ſynnes, which are towarde other, ſtretche them ſelues throughout all the cōmaundementes. For a man may offende agaynſt all the preceptes by commaundynge, counſaylynge, or helpynge other.

¶ The ſynnes, whiche are called domme, and crye for vengeaunce to god, are contrary to the ſyxte and ſeuenth cōmaundementes. ¶ In all theſe workes we ſe none other thynge, but the loue of our ſelfe, whiche ſeketh his owne, & taketh from god, that, whiche is goddes, and from men thoſe thynges, that apperteyne to men.

It gyueth nothynge that it hath neyther to god, nor to man. Wherfore it may well be true that (ſaynt Auguſtine ſayth) the heede of all ſynne is ỹ loue of our ſelfe. Of this foloweth that the preceptes cõmaunde none other thyng but loue. Agayne forbyd nothyng but loue. And that he ỹ kepeth the cõmaundementes, fulfylleth nothyng but loue. Agayne nothyng but loue breaketh the cõmaundementes, And that is it ỹ Paule ſayth: Loue is the fulfyllynge of all the cõmaundementes. Euyn as wycked loue (ỹ is to ſay) the loue of thy ſelfe is the breakynge of the cõmaundementes.

¶ The fulfyllynge of the cõmaundementes.

¶ The fulfyllyng of the fyrſt cõmaundement, is feare and loue towardes god, is an vnfayned fayth to truſte conſtantly vnto god in all thynges, to betake our ſelfe playnely & purely vnto god in all poyntes, to myſtruſt and denye our ſelfe vtterly in all thynges, whether they be good or badde. Here put in what ſoeuer is wrytten in the holy ſcripture of fayth, hope, and loue towardes god, whiche are ſhortly cõteyned in this fyrſt precepte.

¶ The fulfyllyng of the ſecõde, is to prayſe, to honour, to bleſſe, & to call on the name of god, vtterly to deſpiſe and forſake our owne name and glory, ſo that god only haue the prayſe, whiche worketh all thynges that be good. Here taketh place what thyng ſoeuer is wrytten in holy ſcripture of the prayſe of god, of gyuyng thankes to hym, of the name of god, of hope, and glorie.

¶ The fulfyllynge of the thyrde, is to betake our ſelfe wholly to god, ỹ he may worke in vs, and do all thynges whiche ſhall be to his good pleaſure. ¶ This cõmaundement requyreth pouertie of ſpirite, whiche ſhulde offre hym ſelfe to god, as a ſacrifice, ſo longe as lyuyng in this worlde, that he may be his god, whiche on hym selfe may take bothe his name and werke, accordyng to the meanyng of the two forsayd commaundementes. Hereunto apperteyneth what soeuer is cōmaunded vnto vs of worshyppyng god, of hearyng goddes worde, as good workes, by whiche we may subdue the fleshe to the spirite, so that all our good lyfe, and all our good workes be goddes, and not our owne.

¶ The fulfyllyng of the fourth is, with full obedience and mekenes to submitte hym selfe to all officers, bycause it pleaseth god (as sayeth the apostle Peter) without contradiction, without complaynte, and without any grudgynge. Hereunto applye what soeuer thynges are wrytten in scripture of obedience, humilitie, subiection, and reuerence.

¶ The fulfyllyng of the fyfte is, sufferaunce, mekenes, peace, mercy, an herte that is full pacified with loue and swetenes, cleane without hate, wrathe, & bytternes, not to his frendes onely, but also to his enemyes, yea and indifferently to all men. Hither referre all the instructions of pacience, gentlenes, peace, and vnitie.

¶ The fulfyllynge of the syxte is, chastite, sobrenes, shamefastnes, not of dedes only, but of wordes & maners, yea and of thoughtes. Besydes that, a temperaunce of meate, drynke, slepe, and what soeuer may helpe chastitie. Hitherto apply all places of holy scripture, concernynge chastitie, sobrenes, sobrietie, temperaunce, fastyng, watchynge, laboure, and in conclusion all thynges that may preserue chastitie.

¶ The fulfyllyng of the seuenth is pouertie of spirite, liberalitie, spendynge of our owne goodes to profite our neyghbours, to helpe their necessities, and be-

and delyte of ryches. Here gather all that is sayd con of couetousnes, of goodes vnlawfully goten and possessed, of vsury, thefte, euyll receyte, of rapyne, & such lyke, of lettyng of thy neyghbours profite, as helpyng hym.

¶ The fulfyllynge of the eyght, is a peasible and holesome tonge, whiche hurteth no man, but profiteth all men, whiche setteth enemyes at one, whiche causeth peace betwene them that be nought [illegible] perfecte, & suffereth, vntyll the tyme that they shall be knowen, and than he lamenteth and pitieth them, but yet speaketh none euyll by them. Suche symplicite and prudence is in speakynge. Herunto apperteyne all thynges, whiche are spoken of silence, and speakynge, and what soeuer toucheth the good name, honour, ryght causes, and profectes of thy neyghbour.

¶ The fulfyllynge of the lawe, is the perfecte & absolute puritie and despisynge (in the herte) of all temporall ryches, and bodely pleasures, whiche thynges shall be done perfectely in the lyfe to come, and not vntyll that tyme. In all these thynges seke thou none other thynge, but to loue other, that is, loue god, and thy neyghbour. whiche loue seketh not his owne profite, but onely those thynges, whiche belonge to god, and to his neyghbour. whiche loue offereth and gyueth hym selfe pleynely to euery man, frely makyng them partetakers of suche thynges as they haue, mete for reliefe & comforte of theyr necessitie, as accordyng to ryght iudgement to the gyuer is thought conuenient.

¶ Nowe seke thou, that in all these tenne commaundementes in a good order, & whiche are cōteyned all kyndes of informacions, that are expedient for mannes lyfe. whiche, if any man wyll be his diligence to kepe truely,

he shall

he ſhall neuer be ydle, no not one houre, but ſhall haue occaſion to do good dedes, ſo that ſurely he ſhall neuer haue nede to cheſe to hym other ſtraunge workes of mannes tradition, neither to be occupied in ſuche thinges as in no place are commaunded, and whiche in compariſon of the other, by god cõmaũded, is lytle profitable eyther to hym ſelfe or to his neyghbour. It is euident that in all theſe preceptes there is nothynge wrytten, whiche teacheth vs to ſerue our ſelues, eyther to do, to leaue, or to require of any man, that whiche cõcerneth our owne profite, but onely what we are bounde to do, that is to ſay, to god, and to our neyghbour. So that euyn blynde men may well perceyue, that the fulfyllynge of the cõmaundementes ſtandeth in loue towarde other, & not towardes our ſelfe. For man of his owne nature ſeketh & auoydeth ſufficiently, that whiche is for, or agaynſt his profite, ſo yͭ it nedeth not to moue hym to it, but muche rather to brynge hym from it. Therfore he lyueth beſte, whiche lyueth not to hym ſelfe. And contrary he lyueth worſte, whiche lyueth to hym ſelfe. This is theffecte that the .x. cõmaundementes teache, wherby it is manifeſt that there be but fewe that lyue well, yea as yͭ we are men, none of vs lyueth wel. This knowen, we muſte lerne of whom to aſke this excellent gyfte, to lyue well, ſo that we may fulfyll theſe commaundementes.

The crede

¶ The crede or belefe.

The beleve of our fayth standeth in thre partes, as in it are rehersed thre persones of the godly Trinitie. The fyrste is of the father. The seconde of the sonne. The thyrde of the holy ghoste. And to euery of these persons is applied his operation. This is the chiefe article of the fayth, in the whiche all the other depende. There were two maner of beleues.

¶ Fyrst, some there be, whiche beleue ŷ those thynges be true, whiche are spoken of god. As a man dothe beleue those thinges to be true, whiche he heareth of the Turke, of the deuyll, & of helle. This faythe is rather a science or a vayne opinion than a sure trust or beleue.

¶ There is another fayth towardes god, that thou do not onely beleue those thynges to be true, whiche thou heareth of god, but also trust to hym, and bende & committe thy selfe wholy unto hym. Beyng that, to haue a sure hope and confidence in hym with the maner of a certeyne good presumption, upon ŷ without doubte, thou surely shalte obteyne & receyue of hym that, whiche thou hearest spoken of hym, and thus such the fayth and confidence, as thou wouldest geue to none erthly man. As it in case that ŷ Turke (or any other man) be greatly praysed unto the, and that thou beleue faythfully that same man is [illegible] worthy prayse, yet for all that ŷ wylte not commit thy selfe unto hym, puttynge all thy trust and confidence in hym. But this fayth, whiche boldly bendeth hym selfe to god, both in tyme of lyfe and deathe, beleuynge that he is suche as he is spoken of, maketh onely a christen, & obteyneth of god what so euer he desyreth. Neyther

is there

[illegible] very faythe [illegible] thys fayth. for this is the ryghte faythe, whiche is required in the fyrſt commaundement, whiche ſayeth thus: I am thy god, thou ſhalt haue none other goddes. Wherfore this In is not put in vayne, but with [illegible] a notable ſignification. For we do not ſay, I beleue to god the father, or of god the father. But I beleue in god the father, in Jeſu Chriſte, and in the holy ghoſte. Wherfore this fayth ought to be had in none but in one god. For thereby this we confeſſe the godhed of Chriſte, and of the holy ghoſte, [illegible] otherwyſe in the ſonne & in the holy ghoſte [illegible] in the father [illegible] thre perſons we haue one fayth in all thre perſones, ſo all thre perſones are onely one god.

¶ The fyrſt parte of the beleue.

I Beleue in god the father almyghtye, maker of heuen and earthe. I forſake the deuyll, and all ydolatrie, all charmes, [illegible] ſuperſticyon, & falſe hope. I put my truſt in no man vpon the erthe, neither yet in myne owne ſelfe, nor in my power, konnynge, ſcience, ryches, holyneſſe, or whatſoeuer is be[illegible] I haue or poſſeſſe. I put my confydence in no creature, whether it be in heuen or in erthe, but I put my truſt onely in one god, whiche cannot be ſene with bodely eyes, whiche can not be comprehended with mannes wytte, whiche made heuen and erthe, whiche alone ruleth all creatures. Alſo I dreade not all the malyce of the deuyll, & his ſeruauntes, for my god is aboue them all. Neyther though I be forſaken of all men, [illegible] I [illegible] the [illegible] becauſe I am deſpiſed [illegible] I [illegible]

[illegible]

rude and unlerned, bicauſe I am deſpiſed ⁊ lacke poſſeſſions. Neyther yet the leſſe bicauſe I am a ſynner, for this my faythe dothe farre paſſe all thynges, (as it is neceſſarie and oughte to do) what ſoeuer eyther be, or be not, bothe ſinnes and vertues, and to be ſhorte, all thynges. So that ſhe doth purely and wholly fixe her ſelfe in god onely, as the fyrſte commaundement teacheth and cõpelleth me. Neyther deſyre I any ſigne to tẽpte hym, I truſte faythfully unto hym. Although he differre and tary his pleaſure, I wyll not ſet or preſcribe to hym any ende, any tyme, meaſure, or reaſon, but I cõmit all to his wyll with a pure faythe, and a ſtable, for he is almyghtie. What can I than lacke, that he can not gyue and do unto me? For he is the maker of heuen and erthe, and lorde of all thinges. What thynge than can hynder or hurte me? Howe may it be that all thynges ſhall not turne to myn uſe and proffet? whan he to whom all theſe thynges are ſubiecte and obedient, fauoureth me and loueth me? Nowe (ſyth he is god) he knoweth whereunto he hath ordeined me, and howe euery thynge ſhall be beſte for me, and that whiche he knoweth he may do. And bicauſe he is my father, it is ſure that he wyll do it, and prouide the beſt for me, and that for the fatherly loue that he hath ⁊ beareth unto me. Whan I doubte not herof, and haue ſure truſte in hym, than no doubte I am his ſeruante, his ſonne, and his heyre. And euyn as I beleue ſo ſhall it be to me.

¶The ſeconde parte of the [illegible]

And in Jeſu Chriſte his onely ſonne, our lorde, whiche was cõceyued by the holy ghoſt, borne of Mary the virgin. Suffered under Pontius Pilatus, crucified, dead, and buryed. Deſcended to the helles.

The thyrde day roſe agayn from dethe. Aſcended to heuen, ſytteth on ŷ ryght hande of god ŷ father almyghtie. From thenſe he ſhall come to iudge quicke & deed. That is, I do not only beleue that Jeſu Chriſte is the true and onely ſonne of god, by euerlaſtynge and godly nature, & beinge from the begynnyng, & euer begoten, but alſo that all thynges are ſubdued vnder hym, and that he is my lorde, and the lorde of all creatures, made ruler ouer them, beinge man, whiche he hym ſelfe with the father in his diuinitie dyd make.

¶ I beleue that no man may beleue in god the father, or may come vnto the father, neyther by ſcience & lernynge, neyther by workes, neyther by theyr owne reaſon and witte, or by what thyng ſoeuer may be named in heuen or erthe, but by this, and in this, Jeſu Chriſt his onely ſonne, that is to ſay, by the faythe in ŷ name and power of Jeſu Chriſte.

¶ I beleue vnfaynedly and ſurely, that he was cōceyued for my profette, by the holy ghoſte, withoute all naturall carnall worke, without a bodely father, or mannes ſede, and ŷ to purifie & make ſpirituall my ſynfull, fleſhely, vnclene, & dampnable cōception, and all theirs that beleue in hym, moued to this mercy of his owne free wyll, and the wyll of the almyghtie father.

¶ I beleue that he was begotten of the virgin Mary, without the loſſe of her pure & incorruptible virginite, in that (accordynge to the prouidence of the mercyfull father) he ſhulde bleſſe & clenſe the ſynnes & dampnable byrthe of all that beleue in hym, that afterwardes it myght not hurte.

¶ I beleue that he ſuffered paſſion & dethe for my ſynnes, and all theyrs that beleue in hym, and that he therby [illegible]

[illegible]

blyſſed al paſſions, croſſes, and deathes, ſo yͭ after they myght not hurte, but be bothe holſome & meritorious.

¶ I beleue that he was deade and buried, to mortifie and bury my ſynne, and all the ſynnes of them that beleue. Finally, that all bodely deathe by his death was deſtroyed, ſo yͭ it is of no power to hurte, but is rather made holſome and profitable.

¶ I beleue that he went downe to helle to ſubdue and make captiue (to me, and to all that beleue) the deuyll with all his impery, ſoteltie, and malice, to delyuer me from helle, wherunto I was condempned in my fyrſt father Adam, takynge away all power therof, that it myght not hurte me, but ſhulde rather be a profitable occaſion to me, to laude & prayſe god for my delyuere.

¶ I beleue that the thyrde day he roſe agayne from deathe, to brynge me, and all that beleue, in to a newe lyfe, and that therby he rayſed me from death of ſynne in to grace and ſpirite, not to ſynne after, but that I endowed with all kyndes of grace & vertue, myght ſerue hym, and ſo fulfyll his cōmaundementes.

¶ I beleue that he aſcended in to heuen, and yͭ he hath receyued of the father rule, and honour, aboue all aungelles and creatures. And that he nowe ſytteth in the ryght hande of the father, that is, that he is kyng, and lorde ouer all the goodes of his father, in heuen, helle, and earthe. Wherfore he may helpe me, and them that beleue, in all maner aduerſities, agaynſt all our aduerſaries, and enemyes.

¶ I beleue that from thenſe he ſhall retourne the laſte day to iudge quicke and deade. And that he ſhall cauſe all men and aungelles good & euyll, to come before the ſeate of his iudgement, whom they ſhall ſe bodely, to delyuer me, and all faythfull, from bodely deathe, from all euyll, & ſynnes, and to punyſhe in eternall dampnacion his enemyes, and aduerſaries, ſo that we ſhall be delyuered from theyr power for euer.

¶ The thyrde parte of the beleſe.

I Beleue in ẏ holy ghoſt, the holy chriſten church, the cōmunion of ſaintꝭ, the forgyueneſſe of ſynne, the ryſynge of fleſhe, and euerlaſtynge lyfe. So be it.

¶ That is to ſay, I do not onely beleue that the holy ghoſte is very god with the father, and the ſonne, but alſo that no man can come to the father by Chriſte, by his lyfe, paſſion, deathe, & what ſoeuer we haue here tofore ſpoken of Chriſt, or obteyne any of theſe thynges, without the worke of this ſpirite. With the whiche ſpirite, I moſte humbly deſyre the father, & the ſonne, to touche me, and all faythfull, to ſtyrre me vp, to call, to drawe, and by Chriſt, and in Chriſte, to quicken me, to make me holy, and ſpirituall, and ſo to brynge me to the father, for it is he, whiche in the father, by Chriſte, and in Chriſte worketh and quickeneth all thynges.

¶ I beleue that in all the worlde, be it neuer ſo great, there is but one cōmen chriſten Churche, whiche is none other thynge, but the congregacion and communion of holy men, that is of ryghtuous and faythfull men on the earthe. And that this churche by this holy ſpirite is gathered and mayntayned, [illegible] whom alſo it is gouerned and encreaſed dayly, by the ſacramentes and worde of god.

¶ I beleue that no man can be ſaued, whiche is not founde agreable and conſentynge with this congregacion, in one fayth, in one worde, in one kynde of ſacramentes, hope & charitie. And ẏ none of the Jewes, [illegible] can be ſaued with this churche, excepte they reconcile them ſelfe vnto it, and come in fauour with it, confirmynge them ſelues in all poyntes therunto.

¶ I beleue that in this cōmunion of chriſtente, all the prayers, and good workes of this congregation do neceſſarily helpe me, weigh on my ſyde, and conforte me, in all tymes of lyfe and deathe.

¶ I beleue that in this congregation, ꝛ cōmen welth, (and in none other place) is forgyuenes of ſynnes. And that without this, all grace and good workes, howe many ſo euer there be of them, do nothynge profitte to forgyuenes of ſynne. And contrarywyſe in this congregation, the multitude, greatnes, and often cōmittynge of ſynnes (to hym ẏ vnfaynedly repenteth) do nothyng hurte, neither let the forgiuenes of ſynne, but that this forgyuenes dothe continue, where, and howe longe ſo euer this excellent churche dothe endure. To whom alſo Chriſt gyueth his keyes, and ſayth: What ſoeuer ye loſe vpon erthe, it ſhal be loſed in heuen. Lykewyſe he ſaythe to Peter alone, in the name and ſtede of this onely churche. What ſoeuer ẏ loſe vpon erthe, it ſhall be loſed in heuen.

Math. xviii.

Mat. xvi.

¶ I beleue, that there ſhall be a ryſynge of them that are deade. In the whiche ryſyng, the holy ghoſte ſhall ſtyrre vp all fleſhe, that is, all men, cōcernyng the body and fleſhe, good, and euyll. So ẏ the very fleſhe, which was deade, buryed, and conſumed, or by other wayes deſtroyed, ſhall retourne and lyue agayne.

¶ I beleue ẏ after this reſurrection, I my ſelfe, and all true penitent ſynners, ſhall haue euerlaſtyng lyfe of god ẏ father, in ẏ kyngdome of his welbeloued ſonne, not for, by, nor throughe the workes of ryghtwyſenes

Colla. i.

Tit. iii.

Ro. viii.

that we haue done (for all paſſions, and martyrdomes that may be ſuffred in this worlde, are nothynge comparable to the glory to come, whiche ſhall be ſhewed in vs) but by the grace & mercy of god, by ÿ redemption, **Ro.iij.** whiche is in Chriſte Jeſu, ÿ is to ſay, by his precious deathe, & moſte paynfull paſſion. For truely the guerdone, **Ro.vij.** rewarde, and ſtypende of ſynne, wherwith we are all manyfolde wayes polluted, beſpotted, and defyled, is death, and that euerlaſtyng. But by the grace of god it is, that we repētyng of our ſynnes, and beleuynge ſtedfaſtly his promyſes, ſhall haue euerlaſtynge lyfe in Jeſu Chriſte our lorde.

Of all theſe thynges I doubte not but euery one
of them ſhall come vnto me, from the father,
by the ſonne Jeſu Chriſte our lorde, in,
and by the holy ghoſte. So be it.
That ſignifieth, ÿ in good
conſci, ÿ wout doubte,
all theſe thyngs
be true.

¶ A generall confeſſion for euery ſynner brought in to knowlage of his ſynnes, to cõfeſſe hym ſelfe with penitent and ſorowfull herte before god at all tymes.

O my moſt mercyfull father, the father of mercies, and god of all cõſolation and comforte, my god, my father, I mooſte wretched ſynner confeſſe and knowlage my ſelfe vnfaynedly with herte, mynde, and mouthe, nowe before the, to haue moſte greuouſly offended thy hygh maieſtie & goodnes. I recogniſe and knowlage my ſelfe to be full of ſynne, full of vnfaythefulnes, and a ſeruaunt vnprofitable. For all thy holy cõmaundementes haue I transgreſſed and broken.

¶ Fyrſte, I haue not ſet all my whole beleue, confidence, truſte, and hope in the. I haue not loued & honoured the wᵗ all my herte, with all my ſoule, mynde, and powers of my ſoule.

¶ Secondarily, I haue deuided thyn honour & worſhyp from the, and gyuen it to thy creatures, & deade thinges, ymagined of myn owne foude fãtaſie, I meane in the worſhyppynge of ymages.

¶ Thirdly, I haue abuſed thy holy name by falſe and diſceytfull ſwearyng, to the hyndraunce of my neyghbour, and ydely & vaynely haue I vſed thy holy name. I haue not ſayde ne done, neyther thoughte all thynges to thy glorie.

¶ Fourthly, In the ſaboth day I haue not gyuen my ſelfe to hearynge/readynge/& learnynge thy holy ſcriptures: neyther haue viſited the ſycke and poore/ beyng oppreſſed: nor ceaſſed from myne owne ſynfull wyll and

luſte/

wyll / prayenge at no tyme thy wyll and not myne to be fulfylled. Wherfore moost humbly I aske the mercy, and beseche the of remission and forgyuenes.

¶ Furthermore, I haue not honoured my father and mother. I haue not so moche sette by them / esteemed them / and had them in suche reuerence as thou commaundest me / nor obeyed them / neyther comforted / relieued / or holpen them. I haue slayne. I haue broken wedlocke. I haue stolen / and borne false wytnes. And I haue desyred my neyghbours house / and his other goodes vnlawfully. I haue desyred his wyfe / his seruauntes / and his catell. And I haue solde by false weyghtes and measures. Wherfore I aske the mercy moost mercyfull father / and beseche the for thy loue whiche thou bearest vnto thy dere sone, my sauiour Jesu Christe / forgyue me in his bloude. For when I went aboute to feare the / to trust vnto the / or to do any thyng to thy glory / yet wolde not this wil and concupiscence / that contagious original poyson and [illegible] of our father Adam / suffre me perfectly to do that I wolde haue done: though this naturall concupiscence, I stryue and fyghte dayly agaynst thy holy ghoste in me. Whiche vnlawfull lust & desyre, I acknowlege to be a greuous synne agaynst thy hyghnes, if thou shuldest iudge me strayt after the lawe, wᵗout the whiche I confesse I can not be. Wherfore I beynge a wretched, yea moste abhominable wretched synner in my selfe, clerely destitute of all ryghtwysnes, of all goodnes, of all vertues, and all deseruynges, am come vnto by faythe before the, vnder Christes mercy seate, and [illegible], vnto his goodnes / besechynge and [illegible] the (o moste mercyfull father) [illegible] for his deathes ſake, that his rightwiſenes, his wyſedome, his holynes, his goodnes, his merites, and ſatiſfactions, may be myn, and ſerue for my forgyuenes and ſaluation. For lyke as thou gaueſt me hym to dye for my ſynnes/euen ſo beleue I that thou haſte geuen me with hym, all his to be myne/and to ſerue me for my ſaluation. Wherfore glory, honour, worſhyp, imperye, and rule be to the (oh father) with the ſonne in the holy ghoſte for euer. So be it.

¶ Furthermore, I haue not gyuen meate to the hungry/drynke to the thyrſty/lodged the harborleſſe/clothed the naked/viſited the ſycke/comforted and releued the man in priſon. For I haue not expended of howe greate weyght theſe wordes of thy ſonne my ſauiour Chriſt are/neyther beleued hym, ſayeng: In aſmuche as ye haue done theſe thynges vnto one of the leaſte of theſe my bretherne, ye haue done it vnto me. Math. xxv.

But I haue beſtowed and ſpente my golde, and ſyluer after my lewde luſte, & concupiſcēce, in exceſſe of meate and drynke/in gorgyous apparell of my bodye/of my wyfe/chyldren/& houſe. &c. Where I ſhulde not haue beſtowed it/or els not ſo largely/delicately/and exceſſiuely haue beſtowed it/not regardynge in the meane tyme to ſuffre ẏ dere beloued brethern of Jeſu Chriſt, to go naked/and to peryſhe for colde & hunger. Thus moſte greuouſly haue I ſynned/omittyng & leauynge thy cōmaundementes (oh father) to fulfyll ẏ deſire of my fleſhe/the worlde, & the deuyll. Wherfore I cry ẏ mercy/my god my father, moſt hūbly deſyryng & beſechīge forgyuenes in the bloude, and for the dethes ſake of thy ſonne my onely whole & entier ſauiour Jeſus Chriſt, to whom wͭ the be glory worlde wͭout ende. So be it.

¶ An inſtruction howe/ and in what maner we oughte to pray, to almyghty god.

First of all, two thynges are neceſſaryly required to the, that our prayer may be a very prayer, & acceptable to god (ẏ is to ſay) ſuche one, whiche undoubtedly purchaſeth and obteyneth that thynge, whiche is aſked or deſyred by it. ¶ The one of them is, that we haue the promyſe of god. ¶ The other is, that we doubte nothynge at all of that promyſe. And we oughte to conſydre well before that promyſe of god, and to reuolue it in our mynde, that whan we ſhall make our prayer, we may (as ye wolde ſay) put god in remembraunce therof. ¶ Than ſhall it come to paſſe, that by that meane, we ſhall be excited and ſtyrred to praye / and to make our petition more boldely / & with more truſte and confidence to be ſpede of the ſame. For except that we had commaundement of god, to pray. And yf god had not promyſed that he wolde here our petition and prayer, all the creatures that are coulde not obteyne any thynge, were it neuer ſo lytle, by theyr prayers. And here thou ſeeſt and perceyueſt, that it is not to be claymed to come of ẏ goodnes of our prayers / or to be aſcribed to our owne worthynes, yf we do obteyne any thynge of god / but it is to be aſcribed to the infinite goodnes of god, whiche hath longe before preuented our petitions and prayers, with his promyſe and commaundement / wherby he hath ſpurred and ſtyred us to pray / that at the leaſte waye by this reaſon beynge we may lerne that he is farre more carefull for us, and [illegible] more redy to gyue or graunte, then we be eyther to receyue, or els to aſke. And foraſmoche as he doth offre more benefites and good thynges vnto vs, than we our ſelues durſte haue ben bolde to wyſhe, or deſyre, that liberalitie and bounteouſnes of god oughte to inflame and to encourage vs for to praye boldely without any myſtruſte/or doubtfulnes.

¶ Secondarily, this thynge alſo (as I haue ſayde) is requiſite to a true oraiſon or prayer, yͤ we do not doubte any thyng of the promyſe of god/whiche is both true, and faythfull. For this cauſe principally he promyſed, that he ſhall here our prayer, and gaue vs cōmaundement to pray, that we ſhulde be aſſured and beleue ſtedfaſtly, that he wyll certeynly here vs, and graunt our petition. As he ſayth: what ſoeuer thynges you do aſke or deſyre, whan you do pray, beleue that you ſhall receyue them, and they ſhall be graunted vnto you. Mat. xxi.

Aſke, and it ſhall be gyuen to you/ſeke, and you ſhall fynde/knocke, and it ſhall be opened to you. For euery man that aſketh, receyueth/and who ſoeuer ſeketh, fyndeth/and to hym that knocketh, it ſhall be opened. Who is he amonge you, being a father/of whom yf his ſonne ſhall deſyre breade, wyll gyue hym a ſtone? Or yf he deſyre a fyſhe, wyll gyue hym a ſerpente, in the ſteade of a fyſhe? Or yf he ſhal aſke an egge, wyll reache to hym a ſcorpion? yf ye thē, whiche are euyl, can gyue good gyftes to your ſonnes/howe muche more ſhall your heuenly father gyue the holy ghoſte to them that deſyre hym? By theſe and lyke promyſes & preceptes, our faythe is to be confirmed and ſtrengthed, that we may pray boldely, and with confidence, being aſſured, and out of doubte, that we ſhall receyue, and Luc. xxi.

obteyne all thynges, whiche we do aſke or deſyre.

¶ Thyrdly, yf men vndiſcretely doubte of god, whan they praye / whether that thynge ſhall come to paſſe / whiche they deſyre, or not / they do cōmit two offences, or ſynnes. Fyrſte, thrughe theyr defaute it chaunſeth and cōmeth to paſſe, that theyr prayer is of no ſtrēgth / and the ſame is cauſe that they labour in vayne. For
Jaco.j. ſo alſo ſaynt James ſaythe: yf any man aſketh any thynge of god / let hym aſke with good truſte, & without any doubtfulnes. For he that doubteth, is lyke to the waues of ẏ ſee / whiche is dryuen wͭ the wyndes / and caryed with violence. And let not ẏ man thynke that he ſhall receyue any thynge of god. Whiche wordes of ſ. James do playnely declare, that they, whiche in theyr prayers, doubte to be herde, ſhall obteyne nothyng of god / bicauſe theyr hertes are not aſſured, and quiete or at reſt. But faythe kepeth the herte in quietnes & reſt, that it may receiue & take the gyftes of god. The ſeconde thyng wherin they do offende and ſynne. Who ſoeuer prayeth without fayth and truſt, is this / they do not gyue credence to god / whiche is faythfull and true of promyſe / but myſtruſteth hym / as yf he were a lyar, or a tryflynge lyght man / and as thoughe god eyther coulde not, or els wolde not perfourme his promyſes. And ſuche perſones take awaye from almyghtye god, his honour, and name / for that they do not beleue, that he is faythfull & true. And this is ſo greate a ſynne / that it maketh of a chriſten man an infidele / and not onely by this ſynne god is denyed / but alſo is forgone and loſte / neyther is there any hope of helthe and ſaluation / ſo longe as we ſhall continue in this ſinne. And yf it do happē or chaūce, otherwhyles,

that they do obteyne any thynge/whiche do pray thus without confidence and truſte / that gyfte is gyuen to them of god, beinge diſpleaſed and angrye with them, to the hurte and undoinge bothe of theyr body & ſoule/ that at the leaſt wyſe ſome honour may be had, or gyuen to the holy wordes/whiche are ſpoken & pronounced of men, beinge full of ſynne/infidelite/and contẽpte or deſpiſynge of god.

¶ Fourthly, neyther they alſo are of ryghte opinion/ whiche ſuppoſe or wene, that theyr ſelues may not obteyne any thynge by prayer / but yf by theyr merytes they come worthely to pray. For this is not to be conſidered, whether by thy merites thou be worthy or unworthy, whiche doiſt pray. For yf we ſhulde not pray before ſuche tyme that we ſhulde thinke our ſelfe worthy/apte/or mete/than coulde we neuer pray. For (as we haue taughte heretofore) our prayer is not grounded/neither truſteth upon the worthynes of us by our merites/whiche we do brynge with us/but upon the ſtedfaſte and ſure truthe of goddes ꝓmyſe. And verely yf prayer do truſt in hym ſelfe/or els in any other thīg, ſaue only in goddes promyſe/it is vayne, and without frute/euyn thoughe it ſeme to procede of a deuoute affection of the herte and mynde/and alſo though yͤ iyes in weppyng ſhedde forthe teares or droppes, not of water, but of bloude. Albeit there be certeyne cõditions required in hym yͭ wyll obteyn his petition by prayer.
As fyrſte, to forgyue the offence of his brother done to Mar.xi.
hym. Seconde, that he be in Chriſte, by faythe, and Joh.xv.
charite. Thyrde, that he aſke in faythe, nothynge Iaco.i,
doubtynge to obteyne. Fourthe, that he aſke after i.Jo.v.
the wyll of god. And fyfte, that he ꝑſeuer in aſkyng, Luc.xix.

and faynte not. But yet all theſe cōditions concurrynge together / make hym not worthy to pray / neyther obteyne his petition / but that doth the infinite goodnes of god / whiche byddeth vs pray / and promyſeth vs our aſkynges. For to this entente do we pray / bicauſe we cannot pray worthely / and to be harde, bicauſe we do fele / perceyue and recognyſe our owne unworthynes / and are bolde only vpon the truſt of the bountifull goodnes / and alſo the faythfulnes of god. Howe moche ſo euer unworthy yͧ feleſt & iudgeſt thy ſelfe to be / eyther to aſke and deſyre, or els to receyue any thynge of god / yet conſydre thou this thynge onely, that thou muſte honour his name, bicauſe he is true / and that thyn infidelite and unbeleue do not impute & reken his faythfull promiſes, for a lye, or leaſynge. For onely incredulite and lacke of faythe condempneth the. Herof therfore thou ſhalte diligently take hede, and beware, that thou neuer thynke, or iudge thy ſelfe worthy / either to make petition or prayer, or els to receyue and obteyne that, whiche thou deſyreſt / except only than whā thou thynkeſt that thou mayſt ſafely, and ſurely be bolde to truſte to the aſſured & true promyſes of thy mercyfull god. Of whoſe mercy thou oughteſt to be ſo moche the more certain and aſſured. For that likewiſe as he hath made this promyſe to the, being unworthy & nothynge deſeruyng it / that he wyll [illegible] vnto the: euyn ſo alſo be thou neuer ſo moche unworthy, yet wyll he here the / and graunte the thy petition, for to fulfyll his promyſe, whiche he hath made vnto the. So than no thyng at all is lefte, whiche may be aſcribed to our merites or worthyneſſe / but all togyther is of ryght to be aſcribed, purely to the goodneſſe of god, whereby he per=

fourmeth

foundeth his promyſe, and partely to the mercy of god. Out of which (as of a fountayn) as the promyſes ſprynge forthe/ that ẏ ſentence may be verefied. All the wayes of the lorde is mercy, and trouthe/ for his mercy do we ſe and beholde, in theſe promyſes makynge. And his trouthe we do ſe than, when the ſayde promyſes are kepte, and performed. Mercy and truthe haue mette together, that is to ſay, cōmeth together, & are ioyned the one with the other, in euery worke or gyfte of god. pſal.xxb. pſalmo. lxxxb.

¶ Fyftely, that faythe or beleue, wherby we do gyue credence to the promiſes of god, is ſo to be tēpered & ordered/ that we do not ſet or appoynt to god any terme/ tyme/ place/ or forme/ and maner. But let vs leaue all theſe thynges to his wyll/ his wyſedome/ & almyghtie power, beynge aſſured, and out of doubte, that thoſe thynges ſhall come to paſſe, and be done, whiche we do aſke and deſyre, albeit that neyther the place/ neyther the tyme/ neyther yet the way, and maner, by whiche it may be done/ dothe appere vnto vs. For this is ſure and vndoubted, that ẏ wyſedome of god knoweth and forſeeth theſe thynges farre better than we. Therfore yf ẏ gyue credence to god/ and doſte referre and put all thynges to his wyll & pleaſure/ thoſe thynges ſhall vndoubtedly be done and brought to paſſe, whiche ẏ deſyreſt, at the leaſte wyſe by myracles, yf there be none other waye wherby they may be done. Wherof we haue an exaumple in ẏ people of Iſrael/ whiche whan they had gyuen credence to god/ and put theyr truſte in hym/ that he wolde delyuer them from theyr enemyes: and yet not withſtandynge there appered no maner way/ wherby it myghte be done, and broughte to paſſe/ ſodeynly the redde ſee opened it ſelfe/ and gaue them way, wherby they myght and dyd paſſe through. And it dyd ouerwhelme, & drowne theyr enemyes euery mothers ſonne. In lyke maner Iudith the holy woman, whan ſhe had vnderſtandyng and knowlege that the citezens of Bethulia had taken this counſel and purpoſe, that they wolde yelde vp the citie to their enemyes, excepte god wolde helpe them within fyue dayes / ſhe rebuked them very ſore, and ſayde: What maner of men be you, whiche do tempte ẏ lorde in this wyſe. ¶ This is not the ſpeche, whiche may prouoke mercy / but rather whiche may prouoke, and ſtyre vp wrathe, and kendle ire. Haue you ſet the tyme of the lordes mercy / and haue you appoynted hym a day for your wyll & pleaſure? ¶ Therfore god by a marueylous way and maner delyuered her / ſo that ſhe dyd cutte of Olophernes hed / and ſo dryue backe the hoſte of armye from the citie, as it is redde. Iudith. xviij. Ephe.iij. So lykewyſe Paule ſayethe, ¶ That this is the maner and cuſtome of god to do all thynges farre after another maner, and muche better than we can eyther deſyre, or vs vnderſtande & perceyue. ¶ Thus than let vs thynke and iudge that we our ſelues are farre more vile & vnworthy / thã that we may appoynt or preſcribe to god in our prayer / eyther the tyme, or the place, or ẏ forme and maner, or any other circũſtaũce. But let vs leaue all thynges to his godly wyll and pleaſure / and let vs beleue fyrmely and ſtedfaſtly / that it ſhall vndoubtedly come to paſſe / that he ſhall here vs, and graunt vs our petition and deſyre. And than with an attentiue, and diligent mynde, ſay the prayer of the lorde.

¶ The prayer of the lorde called the Pater noſter.

OUR father / which art in heuen. Halowed be thy name. Let thy kyngdome come. Thy wyll be fulfylled aſwell in erthe as it is in heuen. Gyue vs this day our dayly bread. And forgyue vs our treſpaſſes / euyn as we forgyue them / whiche treſpaſſe agaynſt vs. And leade vs not in to temptation. But delyuer vs from euyll. So be it.

¶ A goodly breue interpretation or declaration of the prayer of the lorde.

OUR father, whiche arte in heuens, loke mercifully vpon vs thy wretched children here in erthe, and gyue vs this grace, that bothe thy holy name amonge vs, and alſo throughout yͤ hole worlde, may be ſanctified and prayſed, through the true and pure preachynge of the worde of god, and alſo that ſynfull maner of lyuynge, and all wycked and erroneous doctrines may ceaſſe. For by theſe thynges thy name is diſhonoured and blaſphemed. Cauſe yͭ thy kyngdome may come, and be encreaſed, and all ſynners, and all thoſe, whiche beinge blynded through ignoraunce, lyue in the kyngdome of Satan, may come to the knowlage of fayth in Jeſu Chriſt, that by ſuche meane thy churche may increaſe, and waxe more and more, full of people.

Cauſe alſo that the holy ghoſte do confirme and eſtablyſhe vs, that we may obey thy wyll and pleaſure/ and ſuſteyne and beare the croſſe / aſwell in lyfe, as in deathe/aſwell in proſperite, as in aduerſitie / that we may mortifie our owne wyll, and offre it to god as a ſacrifice. Gyue vs this day our dayly bread. ¶ Take from vs couetouſnes ⁊ care for the belye, that we may loke for all good thyngꝭ from the/and that we may receyue them of the. Forgyue vs our treſpaces as we forgiue them that treſpaſſe agaynſt vs, that our herte may be quiete, ⁊ our conſcience not troubled, nor feared with the ſyght of our ſynnes. Leade vs not into tẽptation. But helpe vs by thy ſpirite in mortifienge, and ſubduynge, or tamynge of our fleſhe/that we may lerne to deſpiſe the worlde with all the deſyres, ſtudies, and exerciſes, belongyng vnto it/and that we may vanquyſhe, and ouercome the craftie guyles of Satan. Finally delyuer vs almyghtie father, from all euyll / aſwell temporall, or trãſitorie, as euerlaſtyng/aſwell of body, as of ſoule. Who ſoeuer coueyteth and deſyreth theſe thynges vnfaynedly, ⁊ hertely, let them ſay, So be it.

And let them beleue without any doubte, that god
hath graunted all theſe thynges / and that
theyr prayer is herde alredy, accordyng to
the promyſe of Chriſt/whan he ſayd:
What ſoeuer thynge ye aſke
and deſyre by prayer/be-
leue yͭ ye do receyue
it, and ye ſhall
haue it.

Mar.xi.

❧

Knowe

¶ A more large expoſition of the prayer of the lorde, wherin are conteyned ſeuen petitions.

¶ The preface & introduction to alle the ſeuē petitions, is conteyned in theſe wordes

Our father whiche arte in heuen. &c.

The vnderſtandynge of the wordes.

¶ Almyghtie god, ſyth thou of thyne infinite beneuolence and mercy, haſte not onely admitted vs, but alſo taughte, yea and cōmaunded vs by thy onely and dere ſonne our lorde Jeſu Chriſte, that we truſtynge in his merites & protection, he beinge our interceſſour, ſhulde beleue that thou were a louynge father vnto vs, And that we ſhulde alſo call the father, thoughe worthely and by great ryght, thou myghteſt haue ben an angry and greuous iudge agaynſt vs ſinners/ which ſo ofte, and abhominably haue done agaynſt thy godly, & moſt holy wyll, and haue gyuen the occaſion of diſpleaſure agaynſt vs. Gyue vs we beſeche the, by the ſame beneuolēce and mercy, that we may haue in our hertes, ſure truſte of thy fatherly loue, without waueryng, or doubtyng, and make vs fele this acceptable ſmell and ſwetnes, whiche the moſte ſure and chyldely truſte dothe geue vnto vs, that we may with gladde mynde call the father, knowlage, loue the, and crye on the, in all ieopardies. Kepe vs we hūbly beſeche the, ẏ we may continue thy louyng chyldren/ and not deſerue to haue the moſte mekeſt father, our terrible iudge/ nor ſuffre vs not to be thyne enemyes, whiche oughte to be thy chyldren and heyres. Thou wylte alſo not onely ſimply be called a father, but that we with a cōmen voyce ſhulde call the our father. And ſo is a ſpeciall prayer of vnitie, pray for euery man. Wherfore gyue vs an agreinge and brotherly loue / ſo that we may perceyue euery one of vs, that we are truely brothers, & ſyſters / and may pray to the, as to our cõmen and mercifull father / euery one for other / euen as kynde chyldren entreate theyr father, one for another. Graunt þ none of vs ſeke his owne cõmoditie or profite only / or elles forget other in thy ſyght: but that auoydyng all hate, enuie, and detraction, as it becõmeth the true chyldren of god, we may loue together with due fauour / ſo that we may ſay with a faythfull herte / not my father, but our father. Syth truely thou arte no bodely nor erthly father, whom we may ſe in erthe, but arte in heuen our ſpirituall father, whiche dyeth not / neyther arte chaungeable, or inconſtant, or ſiche, whiche arte not able to helpe thy ſelfe / as is in an erthely and bodely father. Wherby it is euident vnto vs howe moche thou arte a better father, whiche teacheſt this temporall fatherhodes / cũtrey / frendes / ryches / fleſhe / & bloude to be deſpiſed for the. Graunt vs dere father, that we may be thy heuenly chyldren. Teache vs to regarde none other thynge than our ſoule helthe / and the euerlaſtyng inheritaunce / ſo that this countrey / and worldly inheritaunce, whiche entangleth, and encombreth vs / labouryng to make vs erthely, and lyke vnto it ſelfe, deceyue vs not / ſo that we may ſaye truely, and with a faythful herte: O our heuenly father, gyue vs thy grace, that we may be thy heuenly chyldren.

The fyrſte petition.

Thy name be halowed.

O god almyghtie, our moſt dere heuenly father, thy holy name, euyn now in this tyme in this vale of miſerie,(alas for ſhame) ſo many wayes is diſhonoured, and miſerably blaſphemed, applied to many thynges, wherein ſtandeth not thyn honour & glory, yea & many abuſe it, to theyr great confuſion, whiche thynge is ſo comun and often vſed, that this fylthye lyfe may well be called a ſclaunder and diſhoneſtyng of thy moſt glorious name. Make thou all wytchecraftes, and falſe charmes ſhortly to decay. Cauſe all coniuryngs, by the whiche Sathan or other creatures are enchaunted, to ceaſſe, by thy bleſſed name. Make ỳ all falſe fayth, by the whiche eyther we myſtruſt the, or put more confidence in other, than is nedefull, may quickely be deſtroyed. Make that all hereſies, and falſe doctrines, whiche pretende a colour of thy name, may ſodeynly vanyſhe away. Make that all hipocriſie, or faynynge of truthe, ryghtwyſenes, or holynes, deceyue no man. Make that no man ſwere by thy name, lye, or deceyue. Kepe vs from all falſe hope, whiche vnder colour of thy bleſſed name, offereth it ſelfe vnto vs. Kepe vs from ſpirituall pryde/from ỳ vayne honour of worldly glorie and name. Graunte vs that in all parelles, and daunger, we may call vpon this thy holy name. Graunte that in the ſtraytenes of conſcience, and ieopardie of dethe, we neuer forgette thy bleſſed name. Graūte that in our good wordes and workes we may onely prayſe & magnifie the. So that we neyther ſeke nor chalēge to our ſelfe any name or honour, but to the only / whoſe alone are all thynges. Kepe vs from the moſte dampnable ſynne of vnkyndnes. Graunt that by our lyfe, and good workes, all other may be moued to good/and that they honour & prayſe not vs, but thy name. Graunte that by our euyll workes and ſynnes no man may take occaſion to ſclaunder thy name, or diminiſhe thy prayſe. Kepe vs that we deſyre nothyng eyther tranſitorie, or euerlaſtynge / whiche ſhulde not retourne to the honour, and prayſe of thy name. And yf we aſke any ſuche thyng / here thou not our folyſhenes. Make that our lyfe be ſuche, that we may truely be founde thy chyldren / ſo that this thy name, father, be not called in vayne, or falſely in vs.

¶ To this parte of prayer ſpiritually apperteyne all
pſalmes, & prayers, wͭ whiche we prayſe,
worſhyp, ſynge, gyue thankes to
god / and finall, all the
prayſe of god.

¶ The ſeconde petition.

Let thy kyngdome come.

¶ This wretched and ſynfull lyfe, is the kyngdome of all ſynnes, and myſchiefe / whoſe lorde is the wycked ſpirite, chiefe author and groūde of all malyce, & ſynne. But thy kyngdome is the kyngdome of all grace, and vertue / whoſe lorde is thy beſte beloued ſonne Jeſus Chriſte / the hedde and begynnyng of all grace and vertue. Wherfore helpe vs moſte dere father, and take vs agayne in to thy fauour. Gyue vs before all thynges true and conſtant faythe in Chriſt / hope without feare in thy mercy / agaynſt all infirmities of our weyke conſcience, and pure loue towardes the, and all men. Kepe vs from infidelite, deſperation, & malice, which at the laſte myghte be the cauſe of our deſtruction. Make vs to auoyde the foule deſyre of lechery. Gyue vs loue to virginitie / and to all clennes. Delyuer vs from diſcentions / batayles / diſcordes / and ſtryfes.

Make the vertues of thy kyngdome to come ⁊ reigne within vs. Gyue vs peace, concorde, and tranquilite/ ſo that wrathe, or any other bytternes, haue not his kyngdome in vs/ but rather thrugh thy grace, the ſimple ſwetnes, ⁊ brotherly behauiour, all kynde of frendſhyp, good maner, gentilnes, and kyndnes. Graunte vs that the inordinate anguyſhe, ⁊ heuynes of mynde haue no place in vs. But make that reioyſyng ⁊ pleaſure in thy grace and mercy / rule and haue dominion. And to be ſhorte, that all ſynne may be alienate from vs / and that we replenyſhed with thy grace, vertue, and good workes, may be made thy kyngdome, that al our herte, mynde, and wittes, with all our ſtrengthe inwarde and outwarde, may ſuffre them ſelfe to be ruled by the, to ſerue the, thy cōmaundementes, and thy wyll, not them ſelfe, the fleſhe, the worlde, or yͤ deuyll. Make this thy kyngdome ons in vs begonne, may be encreaſed, go forwarde dayly, and growe more ⁊ more/ leſt the ſotell malice or ſleuthe that we haue to goodnes oppreſſe vs / leſt we loke backe agayne, and fall into ſynne. Gyue vs a ſtable purpoſe and ſtrength, not onely to begynne this good lyfe, but rather to procede boldely in it, and to ꝑfourme it, as the prophete ſayde: Lyghten myn iyes leſt I ſlepe, or be wery in good lyfe ons begon/ and ſo myn enemy do brynge me agayne into his power. Graunte that we may ſo continue / and that thy kyngdome, whiche ſhall come, may finiſhe and perfourme this kyngdome, whiche is begonne by the. Delyuer is from this peryllous and ſynfull lyfe, whan it ſhall pleaſe the. Make vs deſyre the other lyfe to come/ and to deſpiſe this preſent lyfe. Gyue vs grace not to feare deathe, but rather to deſyre it.

Put from vs ẏ loue and deſyre of this lyfe, that ſo thy kyngdome may fully be perfecte in vs.

¶ Of this petition are all pſalmes, verſes, ⁊
prayers, in the whiche grace and
vertue is deſyred of god.

¶ The thyrde petition.

Thy wyll be fulfilled in erth as it is i heuē.

¶ If our wyll be compared with thyn, it can neuer be good, but is euer euyll. Thy wyll is euer beſt, ſpecially aſmoche to be loued ⁊ deſyred: wherfore haue compaſſion on vs moſte dere father / and ſuffre nothyng to be as our noughtie wylles wolde haue it. Gyue vs, and teache vs, true and ſtable patience / whan our wyl is letten and broken. Graūte vs, that whan any man ſpeaketh, holdeth his peace, dothe, or leaueth vndone any thynge contrary to our wyll, that therfore we be not wrothe or angry, neither curſe, compleyne, crye, or murmour, neyther iudge, nor condempne, yea that we defende not our ſelfe with the iniurie or hurte of our brother. Graunte that we may mekely gyue place to our aduerſaries / and them, whiche let our wyll / and ſo to diſanulle our wyll / that we may prayſe, ſay well, and do to them, as to thoſe whiche do perfourme thy godly and beſte wyll agaynſt ours. Endowe vs with thy grace, that we may gladly ſuffre all diſeaſes, pouertie, deſpiſinges, ꝑſecutions, croſſe, and aduerſities, knowynge that it is thy wyll to crucifie our wyll.

Gyue vs grace that we may ſuffre iniurie, and that gladly. Kepe vs from auengement. Make vs that we acquite not euyll for euyll / neyther to auoyde violence by violence. But rather ẏ we delyte in thy wyll, whiche bryngeth vs all theſe thynges, prayſe the, and gyue the thankes. Make vs that we impute it not to the deuyll, or euyll man, whan any aduerſitie chaſtiſeth: but that we attribute all vnto thy godly wyll, whiche ordeyneth all ſuche thynges, that our wyll may be letted, and thy bleſſynges may encreaſe in thy kyngdome. Gyue vs grace that we may be glad, and mery to dye/ and that for thy wyll we may take our deathe gladly/ ſo that by feare, or infirmitie, we be not made diſobedient vnto the. Make ẏ all our membres, eyes, tongue, herte, handes, and fete, be not ſuffred to folowe theyr deſires/neither that we be at any tyme ſubdued vnder them/but that we euin as taken and impriſoned, may be broken in thy wyll and pleaſure. Kepe vs from all euyll, myſcheuous, obſtinate, harde, ſtyffe, vngentyll, and reſiſtynge wyll. Gyue due obedience, perfecte and free mynde, in all ſpirituall thynges, worldly, euerlaſtynge, and tranſitorie. Kepe vs from the moſte horrible ſynne of grudgynge, curſynge, and folyſhe iudgement, that we myſiudge no man, or turne any thynge to rebuke, whiche of it ſelfe is not euyll. Put from vs that abhominable euyll, and moſte greuous ſtroke of ſuche tongues/and teache vs, that yf we ſe or heare of other any thynge worthy of rebuke/ & whiche diſpleaſeth vs, that we holde our peace, and hyde it/complaynynge to the onely/puttyng and cōmittyng it vnto thy wyll/ ſo ẏ with all our mynde we forgyue them that offende vs/for whom alſo we be ſory, & pray for theyr amendynge. Teache vs to vnderſtande that no man may hurte vs, except he do hym ſelfe moche more hurt in thy ſyghte/ſo that we may be moued with mercy towardes hym: rather than we ſhulde be prouoked to wrathe/rather weppyng for his blyndnes, thā to thynke of auengement. Gyue vs grace that we reioyſe not in theyr troubles, which haue reſiſted our wyll, or harte, or in what pouertie ſoeuer theyr lyfe diſpleaſeth vs, & alſo ỹ we be not ſory whã they proſpere & haue welfare.

¶ Of this petition are all pſalmes, letanies, and prayers, teachynge vs to pray for our enemies, & agaynſt our ſynnes.

¶ The fourthe petition.

Gyue vs this day our dayly breade.

¶ The breade is our lorde Jeſu Chriſte, whiche norysheth and comforteth the ſoule. Therfore o heuenly father gyue vs this grace, that the lyfe of Chriſt, wordes, workes, and paſſions, may be preached, knowen, accepted, and allowed, bothe of vs, and of all the worlde. Gyue vs grace ỹ we may haue his wordes, workes, and all his lyfe, for an effectuall example, & ſpectable of all vertues. Gyue vs grace that in our paſſions and aduerſities we may comforte our ſelues by his paſſion and croſſe. Gyue vs grace that we may with a ſtable faythe ouercome our deathe, by his deathe/and folowe without feare this noble capteyne, in to another lyfe. Gyue vs this grace, that all they ỹ preache may profitably, and godly preache thy worde, and Jeſu Chriſte throughe all the worlde/and that all, whiche haue herde thy worde preached, may lerne Chriſte/and ſo may be purified & go forthe in a better lyfe. Graunte this alſo mercyfull father, that all ſtraunge doctrines, in the whiche Chriſte is not lerned, may be thruſte out of thy churche. Haue mercy on all byſhops, and preeſtes, and all rulers, and gouernours/and generally vpon all officers/hygh, and lowe/that they may be lyghtned with thy grace, to teache and rule well, bothe in worde, and

alſo example

and example of lyfe. Kepe all that are weyke in the fayth, leſt they be offended by the euyll exãple of them, whiche ought to gyue to them beſt example. Kepe vs from hereſies and doctrines of diuiſion, that we may be agreing in one mynde, ſyth we vſe our dayly bread, that is, one dayly doctrine, and worde of Chriſte.

¶ Teache vs by thy grace to thynke and haue in mynde, truely, and as we ought to do, the paſſion of Chriſte/ and to ioyne it happely with our lyfe, counterfaytyng, and folowyng the example of it in our lyuynge/ ſo that we may come vnto and attayne ſome thynge, thoughe it be but the ſhadowe of it. Finally, gyue vs our dayly breade, that Chriſt in vs, and we in Chriſt, may dwell perpetually, and may worthely beare this name, ſyth of Chriſte we are called chriſten.

¶ Of this petition are all kynde of prayers, and pſalmes, with the whiche we pray for our officers,
agaynſt falſe teachers/ for the Jewes/ for
heretikes/ and all other that are out
of the ryghte way. And alſo
to the whiche we pray
for them ẏ lacke
conforte.

¶ The fyfte petition.

Forgyue vs our treſpaſſes/ euyn as we forgyue them that treſpaſſe agaynſt vs.

¶ This prayer hath a certeyn condition and ſigne annexed with hym, whiche is, that fyrſt we forgyue our treſpaſſes. This done, than we may praye that god forgyue vs our treſpaſſes. Before alſo in the thyrde petition, we prayde, that ẏ wyll of god myghte be fulfylled, whiche wylleth, that we ſuffre all thynges paciently/not recompensynge euyll for euyll/neyther sekynge iudgement/but that we do good for euyll/by thexample of our father in heuen/ whiche maketh his sonne shyne vpon good & euyll/and sendeth his rayne vpon ryghte and vnryghte. ¶This is nowe our prayer.

O Father comforte our conscience, bothe nowe, and in the day of dethe/ whiche conscience is nowe abasshed, seynge his synne and iniquitie/and than also shall be abasshed, remembrynge thyne harde, & strayte iudgement. Gyue thy peace in to our hertes, that we reioysynge may loke for thy iudgement. Entre not in to iudgement agaynst vs, with the strayte extremitie of thy lawe. For in it shall no man be founde innocente and ryghtuous, but manyfolde proued to haue synned agaynst it. Teache vs dere father not to stycke, staye, or grounde our selues in our good workes or deseruinges, but to gyue and submitte our selfe playnly and faythfully to thyn infinite and incomparable mercy. Agayne, make that we despayre not for this our gyltie and synfull lyfe, but that we may iudge ẏ thy mercy is more myghty and stronger, than our lyfe, howe so euer we haue ordred it. Helpe and comforte all mennes conscience, whiche in poynt of dethe, or in any other suche temptation, are brought in desperation. Forgyue bothe them and vs our dettes/comforte vs/refresshe vs/and be reconsiled vnto vs. Gyue vs thy goodnes for our malice, as thou commaundest that we shulde be to our enemies. Caste downe the horrible feare/sclaunder/murder/and [illegible] of our [illegible], and in the poynte of dethe. [illegible] in all [illegible] of conscience. Gyue vs grace to beleue, & to [illegible], that by our [illegible] [illegible] [illegible] thy [illegible] moſt greuous. Suffre vs not at the accuſation of the deuyll and our owne conſcience, neyther here the voyce of our enemies, whiche accuſe vs day and nyghte before the/ euyn as we wyll not heare them) whiche bacbyte and accuſe other vnto vs. Take from vs the greuous heape of the ſynnes in our conſcience/ ſo that we refreſſhed by the ſure truſt and confidence of thy mercy in the botum of our herte, may lyue, dye, ſuffre, and take all chaunges paciently.

¶ In this petition take place, all pſalmes, and prayers, whiche agaynſt ſynners cry on the mercy of god.

¶ The ſixte petition.

And leade vs not in to temptation.

¶ We are aſſaulted with thre maners of temptacions/ the fleſſhe/ the worlde/ and the deuyll. Therfore we deſyre the moſt dere father, endewe vs ſo with thy grace, that we may withſtande the delyzes of the fleſſhe. Make that we reſiſte and fyghte agaynſt this ſuperfluite of meate/ drynke/ ſlepe/ touche/ and ydelnes. Make that we may brynge ẏ fleſſhe in to bondage and ſubiection with faſtyng/ temperate dyete/ conuenient clothynge/ ſlepe/ reſte/ watche, and labour/ ſo that it may be mete, and apte to good workes. Make that with Chriſte we may faſten on the croſſe his euyll delyzes to lechery, with all his affections & inclinations/ that we neuer conſent, or folowe any of his temptacions. Make that yf (by chaunce) we loke on a well made or a fayre man or woman, or any other beautifull ymage or creature/ that they be not to vs a cauſe of tẽptation. But that the rather of them we may take occaſion to

loue

lyue chaſtlye, and to prayſe ỹ in thy creatures. Make that whan we heare any gladſome or pleaſaunt armonie, or melodie, or fele any ſwete ſente or odoure, that we ſeke not therin our delyte and pleaſure, but thy prayſe and glorie. Kepe vs from the greate ſynne of couetouſnes, and deſyre of worldly ryches. Gyue vs grace that we ſeke not the rule and honour of this worlde, or conſente to ſuche deſyres. Kepe vs that the falſe ſubteltie of this worlde / the counterfaite happyneſs, and entiſementes of the ſame perſwade vs not to folowe it. Kepe vs that we be not drawen by the euylles and aduerſities of this worlde, to impacience, auengement, wrathe, or ſuche other vices. Gyue vs grace that we may deſpiſe the lyes of the worlde, colours, deceiptes, promiſes, and falſehod. And to be ſhorte, that we may eſteme of lytle reputation all ỹ belongeth to hym, good, and euyll / as we haue promyſed in baptiſme / and that we may cōtinue in this purpoſe, goynge forwarde day by more and more. Kepe vs from the entiſementes of the deuyll, that we conſent not to pryde / whiche wolde cauſe vs to ſet moche by our ſelfe, and deſpiſe other / for rycheſſe / kynne / power / ſcience / learnynge / beautie / or any other gyftes, or goodnes. Kepe vs that we fall not in to the ſynne of hate, and enuie / what occaſion ſo euer be gyuen to vs. Kepe vs that we doubte not in the faythe / neyther fall in deſperation, nowe, nor in the poynte of deathe. Put thy helpynge hande, our beſt heuenly father to them that fyght and labour agaynſt this harde and manyfolde temptation. Comfort them that nowe do ſtande / and lyfte them vp that are fallen and be ouercome. Finally, fulfyll vs all wͭ thy grace, that in this miſerable, and perylous lyfe (whiche is compaſſed whiche ſo many continuall enemies, that neuer ceaſſe, we may fyghte boldely, with ſtable & noble faythe, and obteyne the euerlaſtynge crowne.

¶ The ſeuenth petition.

But delyuer vs from euyll.

¶ This petition prayeth for all the euylles of paynes & punyſhementes, as doth the churche in the letany.

¶ O father delyuer vs from thy euerlaſtyng wrathe and punyſhementes of helle. Delyuer vs from thy ſtrayte iudgement in deathe, & at the laſt day of dome. Delyuer vs from ſodeyne deathe. Kepe vs from the violence of water, and fyre, from thundre/lyghtenyng, and haylle. Kepe vs from hunger and derthe. Kepe vs from warre, and manſlaughter. Kepe vs from thy moſt greuous ſtrokes/the peſtilēce/frēche pockes/fallynge ſyckenes/and ſuche other diſeaſes. Kepe vs from all euylles, and parelles of the body. Prouided alway, that in all theſe thynges be the glory of thy name, encreace of thy kyngdome, and fulfyllyng of thy wyll. So be it.

¶ Graunte vs good lorde, that all theſe prayers may be obteyned of vs without doubte. Neyther ſuffre that we myſtruſte any thynge, but that in all theſe thynges we ſhall be herde, yea be herde alredy. And let all theſe thyngs be ſure, and without any doubte. So may we with gladde herte ſaye, Amen. That is to ſay, ſtable, conſtant, true, and ſure, be it.

¶ The salutation of our lady.
¶ The declaration of [illegible] lady [illegible]

Hayle Mary full of grace.

We fyrste of all take here, that we caste not our sure trust, & hope, in the mother of god, as her merits. For this sure trust is due to god onely, as the chiefe, & onely goodnes, with the whiche we are commaunded to honour onely god. The grace and fauour, whiche was gyuen her of god, gyueth vs an occasion to prayse god, & gyue hym thankes. Nor ought none otherwyse to prayse, and loue her, than one, whiche hath receyued suche goodnes, without her owne deseruynge, of the pure liberalitie, and fauour of god/ euen as she her selfe dothe knowlege in the songe Magnificat. For as I am moued by ÿ syght of heuen, the sonne, or other creatures, to commende & prayse the maker, & put them in to my prayse & prayer, saynge: O good lorde, whiche haste made suche a bryghte, and goodly creature/ gyue I pray the vnto me also that I may be bryghte and shynynge in vertue/ voyde of all darknes of synne, errour, and ignoraunce/ whiche at the laste myghte brynge me to destruction. &c. So in this place in our prayer, we set ÿ mother of god, and say: O glorious god, what a noble virgin hast thou made/ blessed and praysed be she. And thou lorde, whiche hast so glorified & exalted her, graunte, I moste humbly beseche the, also to me thy grace, that I may auoyde & eschewe the daunger of thy displeasure, and that I may also loue & kepe thy holy commaundementes. &c.

So that our herte conſiſte not in her, but may go forth by her to Chriſte, and to god hym ſelfe. Wherfore this ſalutation is alſo made on this maner, that it geueth all to god, when we ſay,

Hayle Mary full of grace/the lorde is with the / bleſſed arte thou amonge women/and bleſſed is the frute of thy wombe / Jeſus Chriſte. So be it.

¶ Here thou ſeeſt that in theſe wordes no petition, but pure prayſes and honours are conteyned. Lyke as in the begynnyng and fyrſte wordes of the Pater noſter, is no petition, but onely prayſe, and declaryng of the godly fauour and maieſtie, that he is our father, and in heuen. Therfore we can not call this ſalutation a petition, or any prayer, ꝓperly, and ſtrayghtly, to ſpeake therof, bicauſe it is not lawfull for vs, to expoūde theſe wordes further than they ſounde, and than the holy ghoſte dyd make them. Howe be it we may entreate of this ſalutation diuerſe maner of wayes. Fyrſte, as a mediator, that we may in this remembre the grace, whiche god gaue her. Secondarily, that we may deſyre alſo that ſhe may be knowen & exalted of all men. For ſhe was full of grace, wherby it is knowen yͭ ſhe had no ſynne imputed to her. And this was a ſpeciall fauour of god, to be full of all goodnes, and voyde of all euyll. Thyrdly, that ſhe is bleſſed amonge all women, not for that alone, that ſhe broughte forthe her chylde without labour and payne, otherwyſe than Eua, and other women/but alſo bicauſe ſhe cōceiued frute without ſynne/& the bodely frute by the holy ghoſt, whiche dyd fall vpon all yͤ chyldren of Eue, bicauſe they were all conceyued in ſynne, and borne gyltie of deathe, and damnation. But this onely frute of her wombe alone be bleſſed. For the whiche frute, all we are bleſſed.

Fyftely, here may be added a petition and deſyre, that we may pray for them, whiche ſay euyll by this frute, and mother. But who are theſe that ſaye euyll by them? Truely they, whiche perſecute and curſe his worde (whiche is the goſpell) and the fayth of Chriſte, as nowe a dayes do the iewes and papiſtes. Wherfore note that this mother, and her ſonne, be ſayde well by two maner of wayes, carnally, & ſpiritually. Carnally, with the mouthe only, and wordes of this ſalutation, which are, Hayle Mary. And theſe many tymes that be the greateſt ſayers therof, be they, whiche chiefly of all do curſe and blaſpheme them in theyr lyuynge.

Spiritually, with the herte, whan we do prayſe her ſonne Jeſu Chriſte, in all his wordes, workes, & paſſion, and ſay well by hym. Whan we are gladly cõtent to ſuffre perſecution for his trouthes ſake, rather than to forſake it. Whan for his ſake we are contente to loue our neyghbour as our ſelfe. But this can no man do, excepte he be inſpired with pure & true faythe, beyng and ioyned vnto charite. For without this faythe can no herte be good, but rather of nature, full of curſes, and rebukes, towarde god, & all his ſayntes. Therfore I wolde counſell hym yͭ lacketh this fayth to abſteyne from this ſalutation, yea & from all maner of prayers, excepte he fyrſte praye for grace to repente of his ſynne, and for this faythe. For of them that entende ſtyll to contynue in ſynne without purpoſe to repent & amende, it is wrytten, his prayer be turned in to ſynne. pſ. c. viii.

Conditor celi et terre.

O maker of heuen, and erthe, kynge of kynges, and lorde of lordes, whiche of nothyng dydeſt make me to thy ymage and lykenes, & dydeſt redeme me with thyne owne bloude, whom I a ſynner am not worthy to name, neyther to call vpon neyther with my herte to thynke vpon, humbly I deſyre the, and mekely pray the, that gently thou beholde me thy wycked ſeruaunt. And haue mercy on me, whiche haddeſt mercy on the woman of Canane, and of Mary Magdalen, whiche dydeſt forgyue the publican, and the thefe hangynge on the croſſe. Unto the I confeſſe, oh moſte mekeſt father, my ſynnes, whiche yf I wolde, I can not hyde from the. Haue mercy on me Chriſt, for I a wretche, haue ſore offended the in pryde, in coueytouſnes, in glotony, in lechery, in vayne glory, in hatered, in enuie, in aduouterie, in thefte, in lyenge, in backebytynge, in ſportynge, in diſſolute and wanton laughynge, in ydell wordes, in hearynge, in taſtyng, in touchynge, in thynkynge, in ſleppynge, in workyng, and in all wayes, in whiche I a frayle man, & moſte wretched ſynner, myght ſynne. My defaulte, my moſte greuous defaulte. Therfore I mooſte humbly pray, and beſeche thy gentlenes, whiche (for my helthe) deſcended from heuen, whiche dyd helpe vp Dauid, ẏ he ſhulde not fall into ſynne. Haue mercy on vs oh lorde, haue mercy on me, oh Chriſt, the which dydeſt forgiue Peter, that dyd forſake the. Thou art my creator, and my helper, my maker, & my redemer, my gouernour, and my father, my lorde, my god, my kynge. Thou arte my hope/my truſte/my gouernour/my helpe/my comforte/my ſtrength/my defence/my redemption/my lyfe/my helthe/my resurrection. Thou arte my ſtedfaſtnes/my refuge or ſuccour/my lyght/and my helpe. I moſte humbly and hertely deſyre and pray the helpe me/defende me/make me ſtronge, & comforte me/make me ſtedfaſt/make me mery/gyue me lyghte and bliſſe me/reuiue me agayne/whiche am deade. For I am thy makynge and thy worke, oh lorde, deſpiſe me not. I am thy ſeruaunt/thy bondman/although euyll/although vnworthy/and a ſynner. But what ſoeuer I am, whether I be good, or badde, I am euer thyne. Therfore to whom ſhall I flee, except I flee vnto the? If thou caſt me of, who ſhall or wyll receyue me? If thou deſpiſe me, and turne thy face from me, who ſhal loke vpon me? And recognyſe and knowlage me (although vnworthy) cõmyng to the, although I be vile, and vncleane. For yf I be vyle and vncleane/thou canſte make me cleane. If I be ſycke/thou canſte heale me. If I be deade and buryed/thou canſte reuiue me. For thy mercy is moche more, than my iniquitie. Thou canſte forgyue me more than I can offende. Therfore oh lorde, do not cõſydre, nor haue reſpecte to the nombre of my ſynnes, but accordyng to ỹ greatnes of thy mercy forgyue me, & haue mercy on me moſt wretched ſynner. Say vnto my ſoule, I am thy helthe, whiche ſaydeſt, I wyll not the deathe of a ſynner, but rather that he lyue & be conuerted. Turne me, oh lorde, to the, & be not angry with me. I pray the moſte meke father, and for thy great mercy, I moſt humbly beſeche the, that ỹ bryng me to the blyſſe ỹ neuer ſhall ceaſſe.

So be it.

¶ Thoffice of all eſtates.

j.Timo. iij. A Byſhop muſt be fautles, the huſbande of one wyfe, ſobre, diſcrete, honeſtly apparayled, herberous, apte to teache, not dronken, no fyghter, not gyuen to fylthye lucre, but gentle, abhorrynge fyghtyng, abhorryng couetouſnes, and one that ruleth his owne houſe honeſtly, hauynge chyldren vnder obedience with all honeſtie.

¶ Rulers.

Deute.j. YE that are rulers of the earthe, ſe that ye loue ryghtwyſenes, and ẏ ye cōmitte none vnryghtewyſenes in iudgement.

Leui.xix. Thou ſhalte not haue reſpecte to the perſone of the poore/nor honour thou the countenaunce of the ryche, but iudge thy neyghbour ryghtwyſely.

¶ The comens.

Leui.xix. YE ſhall not deceyue your bretherne, neyther with weight nor meaſure: but ſhall haue true balaunces, and true weyghtes, for I am the lorde, your god.

¶ Huſbandes.

Ephe.v. HVſbādes loue your wyues, euyn as Chriſte loued the congregation, and gaue hym ſelfe for it, to ſanctifie it, and clenſed it in the foūtayne of water, thrugh the worde, to make it to hym ſelfe a glorious cōgregation, without ſpotte or wrynckle, or any ſuche thynge. So oughte men to loue theyr wyues, as theyr owne bodyes. He that loueth his wyfe, loueth hym ſelfe. For no man yet euer hated his owne fleſhe, but noryſſhed it. &c.

¶ Wyues.

Thoffice of all estates.

Ephe.v. WYues, submitte your selues to your owne husbandes, as vnto the lorde, for the husbande is the wyues hed, euen as Christ is the heade of the congregation. Therfore as the cōgregatiō is in subiectiō to Christ, lykewise let the wyues be in subiection to theyr husbādes in al thinges.

¶ Fathers and mothers.

Ephe.vi. YE fathers moue not your chyldren to wrathe, but brynge them vp w the norter & informacion of the lord.

¶ Chyldren.

CHyldren obeye your fathers and mothers in the lorde, for so it is ryghte. Honour thy father & mother, ỷ is the fyrst commaundement ỷ hath any promyse, that ỷ mayst be in good estate, & lyue longe on the earthe.

¶ Maysters.

Collo.iiij. YE maysters, do vnto your seruauntes that whiche is iuste, and egall, puttynge away all bytternes, & threatenynges, knowynge that euyn ye haue a mayster in heuen.

¶ Seruauntes.

Collo.iiij. SEruauntes be obedient vnto your bodely maisters in all thynges, not w eye seruice, as men pleasers, but in singlenes of hert, fearynge god. And what soeuer ye do, do it hertely, as though ye dyd it vnto the lorde, and not vnto men, for asmoche as ye knowe ỷ of the lorde ye shall receyue the rewarde of inheritaunce, for ye serue the lorde Christe.

¶ Wydowes.

She that is a very wydowe, and frendles, putteth her trust in god, and continueth in supplication & prayer, nyghte and day.

¶ The ſumme of all.

¶ Loue thy neyghbour as thy ſelfe, and what ſoeuer ye wolde that other ſhulde do to you, do you euyn the ſame to them/ and what ye wolde not that other ſhuld do to you, ſe that ye do it not to them.

¶ Good workes.

Amonge good workes, the chiefe are, to be obedient in all thinges vnto kynges/ princes/ iudges/ & ſuche other officers/ as farre as they cõmaunde ciuile thynges, that is to ſay, ſuche thynges as are indifferent/ and not contrary vnto the cõmaundementes of god. For than muſt we rather obey god thã men/ although we ſhulde leſe bothe our ſubſtaunce, and lyfe therto/ to honour rulers/ to promote peace/ to pray for all cõmunalties/ and to apply all our ſtudies to profite them.

Actes. v

¶ The nexte are, to be obedient to father & mother/ to prouide for our houſeholde/ both noryſſhyng our famelie in bodely ſuſtenaũce/ & alſo to ĩſtructe them wᵗ yᵉ worde of god/ & ſo to be theyr gouernour carnall, & ſpirituall.

¶ Than muſt we loke howe we oughte to behaue our ſelues towarde our neyghbours/ knowlegynge that all the gyftes/ whiche are gyuen vs of god/ are not gyuen vs for our owne ſelfe/ but for the edifieng of the cõgregation/ as it is wrytten. And yf we beſtowe them not on yᵉ maner/ we ſhall ſurely gyue a rekenynge for them before yᵉ iudge. Amõge theſe ought we to haue reſpecte vnto the preachers & miniſters of the worde, that they may be had in honour, and well prouided for. And aboue all thynges good brethren addreſſe your ſelues vnto that neceſſary worke, prayer. Remẽbre to pray for all eſtates, for that is a worke that Chriſte and his apoſtles full diligently exhorted all men vnto/ promyſyng them that they ſhulde obtayne theyr petitions/ yf they be accordyng to the wyll of god, and for his glorye.

j. Cor. xij.

Jo. xvj.
j. Jo. iij.
j. Jo. v.

¶ Perſecution.

After theſe & ſuche other wordes/let euery man
bolden & comforte his brethern to ſuffre ỳ croſſe
that god wyl lay on them, to proue them, whether they
wyll abyde in his worde, or flee backe agayn. And let
Luc.xiiij. all men caſt theyr peny worthes before. And euery day
that they are not vexed, let them counte ỳ wonne/and
loke euery houre whan ỳ croſſe ſhall come. For this is
Hebre.xij. a playn caſe/god ſcourgeth euery ſon, whom he recey-
ij.Tit.iij. ueth. And Paule ſayth, All ỳ wyl lyue godly in Chriſt
Jeſu, muſt ſuffre perſecution. ¶ Nowe yf they can en-
dure chaſtenyng/and ſuffre paciently/than god offereth
Hebre.xij. hym ſelfe vnto them, as vnto ſonnes/ſo ỳ they ſhall be
deſtitute in nothing. For what can they lacke, whiche
haue god hym ſelfe? Forgyue hertely your enemyes
and perſecutours/prayeng vnto god for them, ỳ he wold
vouchſafe to open theyr blynde hertes/and gyue them
true knowlage. For there is no man ſo madde/cruell/
furious/& indurate/but ỳ all other of them ſelues are
euin as farre wyde from god, as he. So ỳ euery man,
whiche is not ſo wycked/may thanke god ỳ he kepeth
hym from ỳ impietie. Thou ſeiſt a man ỳ is a thefe/a
whoremonger/& a murtherar: there ſeiſt ỳ euyn thyn
owne nature. For yf god kept ỳ not out of ſuche vices/
thou ſhuldeſt be euyn as euyl as he. If ỳ be not ſuche,
glorye in god, & not in thy ſelfe. Be not angry therfore
with thin enemies & perſecutours/but be ſory for them/
and lamente theyr blynde ignorancy. Receyue ỳ croſſe
gladly, & reioyce therin. For this fyre and tribulation/
(whiche is the trienge of your fayth) bryngeth forthe
pacience/pacience bryngeth felynge/felynge bryngeth
Roma.v. hope/hope maketh vs not aſhamed/but maketh vs
boldely to loke for his iudgement/in whiche the vn-
faythfull ſhall not be able to ſtande. So be it.

Domine labia. the.li. pſalme.

O Lorde open thou my lyppes : and than ſhall my mouthe ſhewe forthe thy prayſe,

O god bende thy ſelfe in to my help : lorde haſte the to helpe me.

Glory be to the father/to the ſonne and to the holy ghoſte.

As it was in the begynnynge : as it is nowe, and euer ſhalbe. So be it. ¶ Prayſe ye the lorde.

¶ The Inuitatorie.

Come vnto me all ye that labour and are laden : and I ſhall refreſhe you. Mat.xj.

Come and let vs ioyfully gyue thankes vnto the lorde/let vs reioyſe in god our ſauiour/let vs approche in to his preſence with prayſe and thankes gyuynge/and ſynge we vnto hym in the pſalmes.

Come vnto me all ye that labour and are laden : and I ſhall refreſhe you.

For god is a great lorde & a great kyng ouer all lordes/in whoſe handes are the hertes of all the creatures of the erthe/& the high hylles are at his cōmaundement.

Come vnto me all ye that labour and are laden : and I ſhall refreſhe you.

The ſee is his / for he hath made it/and his handes haue faſhoned the erthe alſo : come therfore and let vs worſhyp and fall downe before the lorde, whiche hath made vs : for he is our god/and we are yͤ flocke of his paſture, and the ſhepe whom he dryueth.

Come vnto me all ye that labour and are laden : and I ſhall refreſhe you.

Nowe (the goſpell preached) yf ye here his voyce/ſe that ye harden not your hertes/as they dyd in the place of temptacion in wyldernes/bytterly murmurynge and spekynge agaynst god/where your fathers tempted me, and prouoked me to angre/yea although they se my myracles.

Come vnto me all ye that labour and are laden: and I shall refreshe you.

Fourty yeres was I at debate/stryuyng with the generacion/wherfore I sayd euer/theyr hertes are gone from me/they knowe not my wayes: to whom I swore in my great angre, that they shulde not entre in to the lande of my reste.

Come vnto me all ye that labour and are laden: and I shall refreshe you.

Glory be to the father, to the son, ⁊ to the holy ghost. As it was in the begynnyng: as it is now, and euer shalbe. So be it.

¶ The hymne.

Prayſed be god for his excedyng fauour, whiche hath gyuen vs his sonne to be our sauiour.
We are synners/vnryghtwyse/folysshe/and fleshely.
Christe is our mercy stole/ryghtwysnes/and wysedome heuenly.
We are bonde/holden vnder the daunger of dethe/and synnes exaction.
Christe is our holynes/our lyfe/our redemption/and satisfaction.
Glory be to the, o lorde, borne of the vndefiled virgin/glorie to the father/and to the holy ghooste, our soules [illegible]. So be it.

LOrde, yea our lorde, howe wonderfull reuerent and clere is thy name ouer all ŷ erthe: whiche haſt lifted vp thy high magnificēce aboue the heuens.

Yea and that by the mouthes of thy ſoukyng babes, that can not yet ſpeake, haſt thou ſet vp ŷ prayſe of thy myght agaynſt thy enemyes/ to confounde thy aduerſary, that wyll auenge hym ſelfe.

I ſhall therfore loke vp and wonder at thy heuens: loo, theſe are the workes of thy fyngers/ the moone and ſterres/ thou haſte ſet them ſo goodly.

But loo, what thyng is man mortall, that thou thus remēbreſt hym: what is the ſonne of Adam, that thou regardeſt hym ſo greatly?

Thou haſt made hym not moche inferior thā angels: with ſo great dignite & glory haſt thou endued hym.

Thou haſte made hym lorde of thy handy workes: thou haſt caſt all thynges vnder his feete.

As flockes of ſhepe/ all herdes of neate: and alſo the wylde beaſtes.

Foules of the ayer, and fyſhes of the ſee: and what ſoeuer ſwymmeth in the water.

Lorde, yea our lorde, howe wonderfull reuerent and clere is thy name ouer all therthe.

Glory be to the father, to the ſon, & to the holy ghoſte.

As it was in the begynnyng/ as it is nowe, and euer ſhalbe. So be it.

¶ Celi enarrant. pſal. xix.

The heuens declare ŷ glorious maieſtie of god: & the firmament ſheweth what are his workes.

One day folowyng another whetteth continually our thoughtes: and one nyght folowynge another encreaſeth our knowlege.

These creatures haue neyther ſpeche nor wordes: neyther is theyr voyces any where herde.

And yet theyr poyntyng and ſhewyng hath taughte all the worlde: and theyr dumme ſpeache hath gone forthe in to all the cooſtes of the worlde.

He hath faſtened in them a tabernacle for the ſonne: and he cōmeth forth of his cloudes lyke a brydegrome/ yea lyke a freſhe valyaunt knyghte to make his courſe.

From the fartheſt eaſte parte of the heuens cōmeth he forth/hauyng his recourſe vnto the other extreme: neyther is there any man that may hyde hym from his heate.

The lawe of the lorde is perfecte, refreſhyng ẏ ſoule: the teſtimonye of the lorde is faythefull/mynyſtrynge wyſedome to the vnlerned.

The cōmaundementes of the lorde are ryghte: makynge gladde the herte.

The thinges whiche god cōmaūdeth are playne and pure: and they lyghten the iyes.

The feare of the lorde is pure and holy, abydynge for euer: the pleaſures of the lorde are true and ryghte in euery parte.

More worthye to be deſyred than golde and precious ſtones: ſwetter than ẏ hony combe whan it droppeth.

And thy ſeruant is taughte and monyſhed by them: that ſame obſeruynge of them is a great gyfte.

Who may attayne to the knowlege of his ſynfull nature: purge me from my ſecrete ſynnes.

Yea and turne thou theſe great ſynnes from thy ſeruaūt/leſt they haue dominion ouer me: and than ſhall I be pure from euery great ſynne.

Let the ſpeches of my mouthe, and the thoughtes of my herte be pleaſaunt and accepte vnto the, lorde, my defender and redemer.

Glory be to the father, to the ſon, & to the holy ghoſte.

As it was in the begynnyng: as it is nowe and euer ſhalbe. So be it.

¶Domini eſt terra. pſal.xxiiij.

The erthe is the lordes, and all that is cõtayned therin: the rounde worlde, and all yͭ inhabite it.

For in the ſee hath he ſet her foundations: and hath buylded her aboue the floodes.

Who ſhall clymme in to the hylle of the lorde? or who ſhall abyde in his holy place?

An innocẽt in his dedes, and he that is pure in hert: that hath not extolled hym ſelfe proudely vnto vanite, neyther hath ſworne for any deceyte.

This man ſhall be fedde wͭ the bleſſyng of the lorde: and with the mercy of god his ſauiour.

This is the nacion gyuen al vnto hym & ſeketh hym: this is the very ryght Jacob, ſo it is.

O ye gates lyfte vp your ſelues: ye gates euerlaſting be ye opened: and this glorious kynge ſhall entre in.

Who is this kynge, yͭ is ſo glorious? It is the myghtye valyaunt lorde, noble in power / a lorde excellent in ſtrength to wage batayle.

O ye gates lyft vp your ſelues: ye gates euerlaſtyng be ye opened: and the glorious kynge ſhall entre in.

Who is this kynge yͭ is ſo glorious? It is the lorde of hoſtes, it is he, that is this glorious kynge, ſo he is.

Glory be to the father, to the ſon, & to the holy ghoſte.

As it was in the begynnynge: as it is nowe, & euer ſhalbe. So be it.

¶The anteme.

Ro.iii. ¶ All we are ſynners, & haue nede of the glory of god.

¶ The verſicle.

Ephe.i. ¶ In what thynge ſtandeth the glory of god?

¶ The anſwer.

¶ In the free forgyuenes of ſynnes of his clere mercy onely.

¶ The pater noſter.

O Ur father, whiche arte in heuen/ halowed be thy name. Let thy kyngdome come. Thy wyll be fulfilled as well in erthe as it is in heuen. Gyue vs this day our dayly bread. And forgyue vs our treſpaſſes, as we forgyue them that treſpaſſe agaynſt vs. And lede vs not in to temptation. But delyuer vs from yuell. So be it.

¶ The Aue Maria.

H Ayle Mary, greatly in gods fauour, the lorde is with the: bleſſed arte thou amōge women/ and bleſſed be ỹ frute of thy wombe. So be it.

¶ Lede vs not (lorde) in to temptation. But delyuer vs from yuell. So be it.

¶ The bleſſynge.

¶ Lorde we beſeche the of thy bleſſynge.

¶ The anſwer.

¶ Bleſſed are they that ſuffre perſecution for ryghtewyſnes/for theyrs is ỹ kyngdome of heuen. So be it.

¶ The fyrſte leſſon.

Mat.x. LO I ſende you forth as ſhepe amōge wolues/ ſe therfore ye be wyſe as ſerpentes/and innocent as doues: beware of men/ for they ſhall delyuer you vp to the counſayles/ and ſhall ſcourge you in theyr ſynagoges/and ye ſhall be brought to the heade rulers and kynges for my ſake, in wytnes to them, and to the gentyles: but when they put you vp/take no thought what or howe ye ſhall ſpeake: for it ſhall be gyuen you euyn in the ſame houre, what ye ſhall ſay. For it is not you that ſpeake, but the ſpirite of your father, whiche ſpeaketh in you. And lorde thou haue mercy on vs.

¶The anſwere.

Joh.xvj. ¶ These thynges haue I ſayde vnto you, bicauſe ye ſhulde not be hurte in your fayth.

¶ They ſhall excommunicate you, yea the tyme ſhall come, that who ſoeuer kylleth you ſhall thynke that he doth hygh ſeruice to god.

¶The verſicle.

¶ Suche thinges ſhall they do vnto you, bicauſe they haue not knowen the father, nor yet me.

¶ They ſhall excommunicate you/yea the tyme ſhall come, that who ſoeuer kylleth you ſhall thinke that he dothe hygh ſeruice to god.

¶The bleſſynge.

¶ Lorde we beſeche the of thy bleſſynge.

¶The anſwere.

¶ Bleſſed are the poore in ſpirite, for theyrs is yͤ kyngdome of heuen. So be it.

¶The ſeconde leſſon.

Hebre.xij The burden of ſynne caſte awaye: let vs runne with pacience vnto the batayle that is ſet before vs, lokyng vnto Jeſus the auctor and fyniſher of our fayth, whiche for the ioye that was ſet before hym abode the croſſe, & deſpiſed the ſhame/and is ſet downe on the ryghthãde of the throne of god. Conſydre therfore howe yͭ he endured ſuche ſpeakynge agaynſt hym of ſynners, leſt ye ſhulde be weryed and faynte in your hertes: for ye haue not yet reſyſted vnto bloudſhedyng ſtryuyng agaynſt ſynne. And ye haue forget the conſolation,

lation, whiche ſpeaketh vnto you as vnto chyldren. My ſonne deſpiſe not the chaſtenyng of the lorde/ neyther faynt when thou art rebuked of hym: for whom the lorde loueth, hym he chaſteneth/ yea ⁊ he ſcourgeth euery ſonne that he receyueth. But thou lorde haue mercy on vs.

¶ The responde.

Hebre.xij ¶ If ye ſhall endure chaſtenynge, god offereth hym ſelfe vnto you, as vnto ſonnes. What ſonne is that, whom the father chaſteneth not?

¶ The verſe.

¶ If ye be not vnder correction (wherof all are partakers) than are ye baſtardes, and not ſonnes.
What ſonne is that, whom the father chaſteneth not?

¶ The bleſſynge.

¶ Lorde we beſeche the of thy bleſſynge.

¶ The anſwere.

¶ Bleſſed are all men that truſte in yͤ lorde. So be it.

¶ The thyrde leſſon.

Sapi.v. IN the laſt iudgement when theſe vngodly ſhall beholde the rightwiſe men, they ſhalbe troubled with horryble feare, and ſhall marueyle at theyr ſo ſodeyne helthe vnloked for, waylynge for the ſorowfull anguyſhe of theyr myndꝭ, ſaying within them ſelues, beinge heuye and mornynge for the anguyſhe of theyr myndes: Theſe are they, whom we had ſomtyme in deriſion, and vnto lykelyhod of opprobrious laughter: but we our ſelues, beinge than without our wyttes, had wente that theyr lyues had ben but madnes: and ſo theyr ende to haue ben without honour. But nowe ſe howe they are counted amonge the chyldren of god, and theyr herytage is amonge the ſayntes. Wherfore we our

We haue then erred and went from the way of the trouthe/and the lyghte of ryghtewyſenes hath not ſhyne upon us/and the ſunne of ryght underſtandynge ſpronge not upon us/we were weryed and wente in the way of wyckednes & perdicion: we walked harde & ſtrayte wayes/but the way of the lorde we knewe not. But lorde haue thou mercy on us.

¶ Reſponde.

When ye were miniſters of his kyngdome, ye iudged not ryght, ye kepte not the lawe of ryghtwyſenes, neyther ye walked after the wyll of god. Fearefully and ſhortly ſhall he appeare unto you. For ryghte ſharpe iudgement ſhall be done upon theſe that are in auctorite.

¶ The verſe.

For the ſymple ſhall ſoone fynde mercy: but the greate myghty men ſhall ſuffre myghty tormentes.

¶ Fearefully and ſhortly ſhall he appeare unto you. For ryghte ſharpe iudgement ſhall be done upon theſe that are in auctorite.

Glory be to the father, to the ſon, & to the holy ghoſte. For ryghte ſharpe iudgement ſhall be done upon theſe that are in auctorite.

¶ The ſonge of Ambroſe and Auguſtyne.

We prayſe the (o god) we knowlege the to be the lorde.

All the erthe doth worſhyp the, whiche arte the father euerlaſtynge.

To the crye all aungels: the heuens, and all the powers therin.

To the thus cryeth Cherubyn and Seraphyn continually.

Holy arte thou. Holy arte thou. Holy art thou.

Thou arte the lorde god of hoſtes.

Heuen & erth are fulfilled w the glory of thy maieſty.

The glorious company of the apoſtles prayſe the.

The goodly felowſhyp of the prophetes worſhyp the.

The fayre felowſhyp of martyrs prayſe the.

The holy congregacion of faythfull thrughout al the worlde magnifie the.

They knowlege the to be the father of an infinite maieſtie.

They knowlege thy honorable and very onely ſonne.

They knowlege the holy ghoſt to be a comforter.

Thou arte the kynge of glory, o Chriſte.

Thou arte the euerlaſtynge ſonne of the father.

Thou (whan thou ſhuldeſt take vpon the our nature to delyuer man) dydeſt not abhorre ẏ virgins wombe.

Thou haſt opened the kyngdome of heuen to the beleuers/deathes darte ouercome.

Thou ſytteſt on the ryghte hande of god in the glory of the father.

Thou arte beleued to come our iudge.

Wherfore we pray the helpe thy ſeruauntes, whom thou haſt redemed with thy precious bloude.

Make them to be nombred with thy ſayntes in ioye euerlaſtynge.

O lorde ſaue thy people, and blyſſe thyn herytage.

Gouerne and alſo lyfte them vp for euer.

We prayſe the euery day.

And we worſhyp thy name euer worlde without ende.

O lord, let it be thy pleaſure to kepe vs this day without ſynne.

O lorde haue mercy vpon vs: haue mercy vpon vs.

O lorde, lette thy mercy lyghten vpon vs, euyn as we truſte in the.
O lorde I truſte in the, let me neuer be confounded.

¶ The verſicle.

¶ Chriſte is deade for our ſynnes. No.iiij.

¶ Thaunſwere.

¶ And is ryſen agayne for our ryghtwyſenes.

O God bende thy ſelfe vnto my helpe: lorde haſt the to helpe me.
Glory be to the father, to the ſonne, and to the holy ghoſte.
As it was in the begynnynge: as it is nowe, & euer ſhalbe. So be it. ¶ Prayſe ye the lorde.

¶ Dominus regnauit. pſal. lxxxxiij.

The lorde is kynge / his maieſtie is gloriouſly decked: the lorde hath armed hym ſelfe with ſtrengthe / and hath gyrte hym ſelfe myghtely.
He hath ſurely buylded & ſet faſt the rounde worlde: ſo that it ſhall not be moued.
Thy ſeate was prepared in ſeaſon, but thou thy ſelfe art of euerlaſtynge.
The fluddes are ryſen (o lorde) the fluddꝭ haue rored.
The fluddes haue lifted vp theyr ſtreames aboue the noyſe of the great ſtormy and troubled ſees.
Myghtyer is ẏ lorde, which hath his reſidēce aboue.
Thy wordes are ſure & faythfull, thy houſe is ryght fayre, holy, & goodly: the ſecrete holy place of the lorde ſhall ſtande in to full longe tymes.
Glory be to the father, to the ſon, & to the holy ghoſte.
As it was in the begynnynge: as it is nowe, & euer ſhalbe. So be it.

Jubilate. pſal.C.

Make ye merye vnto the lorde : all that dwelle vpon the erthe.

Do worſhyp ye the lorde gladly : come in to his preſence ioyfully.

Knowlege ye the lorde that he is god : he hath made vs, and not we our ſelues : we are his people, and the flocke of his paſture.

Entre ye in to his gates with thankes geuynge : and in to his forecourtes with prayſe geuynge, magnifie hym, and prayſe his name.

For the lorde is ryght gentle, his mercy endureth in to euerlaſtynge, and his faythfulnes in to all ages.

Glory be to the father, to the ſon, and to ẏ holy ghoſt.

As it was in the begynnynge, as it is nowe, & euer ſhalbe. So be it.

Deus deus meus. pſal.lxiij.

O God, thou arte my god, erly do I wayte for the : my ſoule thyrſteth for the, my fleſhe deſyreth the [illegible] thyrſty and [illegible] wyldernes.

Here ſhall I beholde the as in thy ſecrete holy place : that I myght ſe thy power, and thy glorious beautie.

For thy mercy is more delicious than this ſame lyfe : with my lyppes ſhall I prayſe the.

Thus ſhall I magnifie the thoroughout al my lyfe : in the prayſe of thy name ſhall I lyfte vp my handes.

Thou ſhalte fede my ſoule as [illegible] delicious meate : [illegible] my lyppes ſhall ioye, & my mouthe ſhall prayſe.

As ſone as I ſhall remembre my ſelfe [illegible] I ſhall thynke vpon the, euen in ẏ [illegible]

For thou haſte be [illegible] my helper : and I beynge ſure in the ſhadowe of thy wynges, ſhall tryumphe ioyfully.

Deus deus meus. pſal.lxiii.

My ſoule cleueth vnto the: for thy ryghte hande ſuſteyned me.

These men ỹ ſeke my lyfe to ſpyll it: ſhall go downe in to theyr graues.

Men ſhall dryue them vpon the edge of theyr ſwerde: they ſhall be hewen and cut in to meate for foxes.

But the kyng ſhall reioyce in god, & he ſhall glory that ſweareth in hym/ whã foule mouthes ſhalbe ſtopped.

Glory be to the father, to the ſon, & to the holy ghoſte.

As it was in the begynnyng: as it is nowe, and euer ſhalbe. So be it.

Deus miſereatur. pſal.lxvii.

God mought fauour and haue mercy vpon vs: he mought lyghten vs with his preſence, ſo he mought.

That thy way myght be knowen euery where in the erthe: and thy ſauynge health alſo vnto all nacyons.

The people mought magnifie the (o god) yea all people mought magnifie the.

The heathen mought ioye & tryumphe in that thou iudgeſt ryghte vnto the people, and directeſt the nacyons vpon the erthe.

The people mought prayſe thy name (o god) yea all people mought magnifie the.

The erthe alſo mought gyue her increaſe: and god which is our god, mought do vs good.

God mought bleſſe vs: and all that inhabyte ỹ erthe, with them ỹ dwelle in the coaſtes mought feare hym.

Glory be to the father, to the ſon, & to the holy ghoſte.

As it was in the begynnynge: as it is nowe, & euer ſhalbe. So be it.

The ſonge of the thre chyldren.

PRayſe ye the lorde all his workes: prayſe and extolle hym for euer.

Ye aungelles of the lorde, prayſe the lorde: ye heuens laude the lorde.

Ye waters, all that are aboue heuen prayſe the lorde: all the powers of the lorde mought prayſe the lorde.

The ſonne, the moone, prayſe ye the lorde: ſtarres of the firmament laude ye the lorde.

The rayne and the dewe prayſe ye the lorde: all the wyndes of god prayſe ye the lorde.

Fyer and heate magnifie ye þ lorde: wynter & ſomer laude ye the lorde.

Moyſtnes and ye hore froſtes prayſe ye the lorde: the froſte and colde laude ye the lorde.

Iſe and ſnowe mought laude the lorde: nyghtes and dayes prayſe ye the lorde.

The lyghte and darkenes mowghte prayſe the lorde: lyghtnynges and cloudes laude ye the lorde.

The erthe mowghte prayſe the lorde: laude and extolle hym for euer.

Hylles and mountaynes prayſe ye the lorde: all that groweth vp on the erthe laude ye the lorde.

Ye welles and ſprynges prayſe ye the lorde: ſees and flodes laude ye the lorde.

Whale fyſſhes, and all that moue in the water, prayſe ye the lorde: all byrdes of the ayre prayſe the lorde.

All beaſtes bothe wylde and tame prayſe the lorde: ye chyldren of men laude the lorde.

Iſraell prayſe thou the lorde: laude hym, and extolle hym for euer.

Ye miniſters of the lorde prayſe the lorde: ye ſeruauntes of the lorde laude the lorde

Ye ſpirites and ſoules of ryghtewyſe men laude the lorde: ye holy and meke in herte prayſe ye the lorde.

Ananias, Azarias, Myſael, prayſe ye the lorde: laude and exalt hym for euer.

O lorde thou arte bleſſed and prayſed in the firmament of heuen: thou arte prayſe worthy, glorious and magnified in to worldes without ende.

Laudate dominum de celis. pſal. C.xlviij.

Prayſe the lorde ye heuenly wyghtes: prayſe ye hym all that are aboue.

Prayſe hym all aungelles: prayſe hym all his hoſte rounde aboute hym.

Prayſe hym ſonne and moone: prayſe hym al bryght and ſhynynge ſterres.

Prayſe hym the moſte hygheſt heuens: & ye waters that are aboue the heuens.

Prayſe ye the name of the lorde: for he made and created all thynges with a worde.

And hath made them to ſtande faſte in to the worlde of worldes: he hath gyuen them a lawe, whiche they breake not.

Prayſe the lorde all creatures of the erthe: dragons and all depe waters.

Fyer, hayle, ſnowe, yſe, ſtormy wyndes: kepyng his commaundementes.

Mountaynes and all hygh hylles: frutefull trees, and all cedre trees.

All wylde beaſtes and tame: all thynges that crepe, and fethered foules.

Kynges of the erthe & all people: prynces and all iudges of the worlde.

Yonge men and maydens, olde men & yonge, prayſe

the name of the lorde: for it is onely hygh and superexcellent aboue heauen and earthe. [illegible]
He shall lyfte vp the horne of his people: & [illegible] which his seruauntes to prayse hym, [illegible] hym: euen Israel his owne people [illegible] vnto hym. [illegible]

Cantate domino. [illegible]

Synge ye to the lorde a newe songe: his prayse shall be in the congregacion of his sayntes.
Israel shall reioyce of his maker: and the chyldren of Syon [illegible] of their kynge. [illegible]
They shall prayse his name with daunsynge: [illegible] vnto hym with tymbre and harpe. [illegible]
For the lorde shall pleasure with his people: shall exalte the meke with his helthe. [illegible]
Sayntes shall reioyce [illegible] glory: and they shall reioyce in their couches. [illegible]
The exaltyng of god is in their throtes: and in their handes is two edged swerdes. [illegible]
To take vengeaunce vpon the gentyles: and to correct the people. [illegible]
To bynde their kynges in cheynes: and their noblest rulers in fetters of yron. [illegible]
To execute [illegible] as it is wrytten: this glory shall be vnto all that are his sayntes. [illegible]
Glory be to the father, and to the sonne, and to the holy ghost.
As it was in the begynnynge: as it is nowe, [illegible]

Laudate dominum [illegible]

[illegible] holy place: prayse [illegible]

Prayſe hym for his ſtrengthe : prayſe hym for almyghtynes.

Prayſe hym with ſounde of trumpettes : prayſe hym with lutes and harpes.

Prayſe hym with tympany and taberet: prayſe hym with organs and pypes.

Prayſe hym with ſofte clarycymbales : prayſe hym with loude clarycymbales.

What ſoeuer thynge is endued wt brethe: let it prayſe the lorde.

Glory be to the father, to the ſon, & to the holy ghoſte.

As it was at the begynnynge : as it is nowe, & euer ſhalbe. So be it. ¶ The antheme.

The hygheſt prayſe and greatteſt glory that we may gyue to god, is to beleue his promeſſe, and to veryfye it with our faythe : whiche faythe he dothe gyue vs alſo, that we myghte beleue our ſynnes to be forgyuen in Chriſtes bloude. Ro.iiii.

By grace are ye made ſafe through faythe, & that not of your ſelues : for it is the gyfte of god, and cometh not of workes, leſt any man ſhulde boſte hym ſelfe of his owne dedes. Ephe.ii.

¶ The hymne.

Prayſe ye the lorde omnipotēt. Whiche through his benignite. His moſt dere ſonne hath to vs ſente. To dye for our iniquite.

We were his cruell ennemyes. Abiecte for our trāſgreſſion. Howe be it in Chriſte fyxe we our iyes. Whiche is our ſatiſ faction.

Glory be to the trinite. The father, ſonne, & ſpirite lyuynge. Whiche are one god and perſones thre. To whom be prayſe without endynge. So be it.

❡ The verſicle.

Ro.viij. ❡ What and yf we here ſuffre with Chryſte?

❡ Thanſwere.

❡ Than ſhal we be gloryfied together wyth hym in heuen.

❡ The ſonge of zachary the preeſte, ſaynt Johñ Baptiſtes father.

❡ Benedictus. Luce.i.

Prayſed be ŷ lord god of Iſrael: for he hath graciouſly viſited, & redemed his people.

He hath ſet vp our myghty helth: in the houſe of Dauid his ſeruaunt.

Accordynge to his promyſes, by ŷ mouthe of his holy prophetes of a longe tyme paſte.

Promyſynge that we ſhulde be preſerued from oure enemyes: & from the handes of all them that hate vs.

That he wolde thus vſe and declare his ryche mercy towarde our fathers: remembrynge his holy promyſes.

And alſo to perfourme his othe, whiche he ſwore to Abraham our father: & promyſed hym ſelfe to gyue it vs.

So that without feare, we delyuered from ŷ handes of our enemyes: myghte ſerue and honour hym.

In holyneſ and ryghtewyſneſſe before hym: all days of our lyfe.

And thou (my chylde) ſhalte be called the prophete of the moſte hygheſt: for thou ſhalte go before the face of the lorde, to prepare his wayes.

To gyue the knowledge of the ſauynge helthe to his people: through the forgyueneſ of theyr ſynnes.

The whiche cometh through the habundant mercy and goodneſ of our god: by the whiche he hath thus graciouſly loked vpon vs, ſprynginge from aboue.

To gyue lyght to them that haue ſytten in darkenes, and in the ſhadowe of deathe: to directe our feete in to the waye of peace.

Glory be to the father, to the ſon, & to the holy ghoſte.

As it was in the begynnyng: as it is nowe, and euer ſhalbe. So be it.

¶ The antheme.

HE that moueth vs to pray, hath alredy graunted vs our aſkynge, yf we aſke in faythe, whiche ſaythe: All thynges what ſoeuer ye ſhall aſke in your prayer, beleue, and ye ſhall receyue them.

¶ The verſicle.

¶ Father here our prayer. ¶ Thaunſwere.

¶ And make vs to aſke of the in faythe.

¶ The colet.

O God almyghtye, our mercyfull father, whiche haſt ſo exceedyngly loued vs thy choſen chyldren, that thou woldeſt vouchesafe to gyue vs thy only and welbeloued ſonne Jeſu Chriſte our ſauiour, to ſuffre dethe for our ſynnes: ſo that all that do thus beleue in hym, myghte not peryſhe, but haue lyfe euerlaſtynge: we beſeche the for thy haboundant mercy, & for that ineſtimable loue, whiche thou bareſt to thy ſonne Chriſt our ſauiour, gyue vs of thy grace, & poure thy fauour in to our hertes, that we may beleue, fele, and knowe perfectely, that thou only arte our god, our father, and to vs an almyghty helper, delyuerer, & a ſauiour from ſynne, from all the deuylyſhe powers of helle, of this worlde, and from dethe, and that by thy ſon our lorde Jeſu Chriſte. So be it.

¶ A prayer to the holy ghoſte.

COme holy ſpirite, replenyſhe the hertes of thy faythfull: & kyndle in them thy brennyng loue.

¶ The verſicle.

¶ Sende forth thy ſpirite, ⁊ men ſhalbe created a newe.

¶ Thaunſwere.

¶ For ſo reneweſt thou the ſoulle of man.

¶ The prayer.

O God, whiche haſte inſtructed the hertes of the faythfull men with the lyghtenynge of the holy ghoſt, graunt vs to ſauour a ryght in the ſame ſpirite, and to reioyce euermore of his holy conſolation. Whiche lyueſt and reigneſt in the ſame ſpirite euer. So be it.

¶ A prayer to the Trinite.

¶ Deliuer vs, ſaue vs, ⁊ iuſtifie vs, o blyſſed Trinite.

¶ The verſycle.

¶ The name of god be bleſſed.

¶ Thaunſwere.

¶ From age to age euerlaſtynge. So be it.

¶ The prayer.

O Almyghty euerlaſtynge god, whiche haſte gyuen vs thy ſeruauntes to knowlege ÿ glory of theuerlaſtyng Trinite, with a faythfull knowlege, and to worſhyp the one god in thy almyghty maieſtie: we beſeche the ÿ through the ſtedfaſtnes of this fayth, we mought be defended from all aduerſities: whiche lyueſt ⁊ reigneſt one god in the Trinite of ꝑſones worlde, without ende. So be it.

¶ The prime and houres.

O God bende thy ſelfe to my helpe: lorde haſte the to helpe me.

Glory be to the father, to the ſon, and to the holy ghoſte.

As it was at the begynnyng: as it is nowe, ⁊ euer ſhall be. So be it.

¶ Prayſe ye the lorde.

The

¶ The hymne.

COme holy ſpirite to the we call. To ſtablyſhe our infirmite. Gyue vs true faythe, and hope withall. Inflame our hertes with charite.

Our nature is ſore viciate. And nedeth regeneration. Lyghten our myndes excecate. O lorde our conſolation.

Glory be to the trinite. The father, ſonne, & ſpirite lyuynge. Whiche are one god, and perſones thre. To whom be prayſe without endynge.

¶ Deus in nomine tuo. pſal. liiij.

O God, ſaue me for thy names ſake: delyuer me by thy power.

O my god, here my prayer: lyſten to the wordes of my mouthe.

For ſtraunge men are ryſen agaynſt me: and ſtronge tyrauntes purſue my lyfe, they haue not god before theyr iyes, no they haue not.

But loo, god helpeth me: the lorde is preſente with them that ſuſteyne my lyfe.

He ſhall acquite yuell to my awayte layers: for thy trouthes ſake thou ſhalte trede them downe.

I ſhall wͭ good wyll make a ſacrifice to the: I ſhall magnifie thy name (o lorde) for thou arte full gentle.

For thou wylte delyuer me from all trouble: & myn iyes ſhall ſe my pleaſure vpon myn enemyes.

Glory be to the father, to the ſon, & to the holy ghoſte.

As it was in the begynnynge: as it is nowe, & euer ſhalbe. So be it.

¶ Laudate dn̄m omnes. pſal. C.xvij.

PRayſe ye the lorde all gentyles: magnifie hym all nacyons.

For his mercy is ſpredde ouer vs: and the faythfulnes of nes of the lorde ſtandeth for euer.

Glory be to the father, to the ſon, ⁊ to the holy ghoſte.

As it was in the begynnynge: as it is nowe, ⁊ euer ſhall be. So be it.

¶ Confitemini. pſal. C.xviii.

Magnifie ye the lorde for he is gracious: and his mercy endureth for euer.

Let Iſraell nowe magnifie hym: for his mercy endureth for euer.

Let the houſe of Aaron magnifie hym: for his mercy endureth for euer.

Let as many as feare the lorde magnifie hym: for his mercy endureth for euer.

When I was in a greuous ſtrayte, I called vpon the lorde: and he graunted to ſet me at large.

The lorde ſtandeth on my ſyde: I ſhall not feare what ſoeuer man may do vnto me.

The lorde ſtandeth on my ſyde with my helpers: and I ſhall ſe my deſyre vpon them that hate me.

It is better for one to cõmyt hym ſelfe to the tuicion and defence of the lorde: than to mannes defence.

It is better to put our confidence in the lorde: than in man, be they neuer ſo great.

When all the gentyles beſieged me on euery ſyde: well ſayd I, in the name of yͤ lorde, for I ſhall cut thẽ away.

They compaſſed me in, yea they beſette me rounde aboute: well ſayde I, in the name of the lorde, for I ſhall cut them away.

They ſwarmed aboute me lyke bees: and inuaded me as fearſly as fyre the drye thornes, but they were ſoone quenched: for I ſayde well, in the name of the lorde ſhall I cutte them away.

I was caſt with great violence redy to haue fallen: but the lorde ſuſtayned and helped me.

The lorde is my ſtrengthe, and the very ſame whom I prayſe: it is he that is my ſauynge helthe.

The voyce of tryumphe, and of men ioyfully publyſhynge theyr ſauynge helpe nowe brought vnto them, is in the tabernacles of the ryghtwyſe: for the ryghte hande of the lord hath brought it ſo myghtely to paſſe.

The ryght hande of ẏ lorde is excellẽt hygh: the ryght hande of ẏ lorde hath broughte it ſo myghtely to paſſe.

I ſhall not dye but lyue: and ſhall publyſhe ẏ workes of the lorde.

He chaſtyſed me with greuous and erneſt chaſtiſement: but yet he betoke me not to dethe.

Open me the gates of ryghtewyſe men: and I ſhall entre in at them: and magnifie the lorde.

This is the gate of ẏ lorde: the ryghtwyſe men ſhall entre in therat.

I ſhall magnifie the, for thou haſt graunted me: and haſte brought me a ſauynge helpe.

The ſtone, whiche the buylders opprobriouſly caſted away: is made an hed corner ſtone.

Of the lorde this is done: and this ſame thynge is a myracle in our myndes.

This is that ſame day, whiche the lorde hath made: let vs be glad and reioyce therin.

I beſeche the (lorde) nowe helpe vs, I beſeche ẏ (lord) make vs nowe to proſpere.

Well happen it to that man, whiche is comen in the name of ẏ lorde: we ſhall pray for your welthe to well happen vnto you from the houſe of the lorde.

The lorde is ſtronge, and he wyll make lyght to ſhyne vpon vs:

vpon vs: tye your ſacrifices to be offered, euyn to the alters endes with cordes.

It is thou that art my god, and I ſhal magnifie the: thou arte my god, and I ſhall exalte the.

Magnifie ye the lorde, for he is gracious: & his mercy enduireth for euer.

Glory be to the father, to the ſon, & to the holy ghoſte.

As it was in the begynnynge: as it is nowe, & euer ſhalbe. So be it. ¶ The anthem.

Beholde, I haue ſet vp in Syon a choſen precious ſtone to be layde in the higheſt corner of my churche, and alſo to be in the foundacion therof. And he ẏ beleueth in hym, ſhall not be ſhamed: to you therfore that beleue, it is precious: but to them that beleue not in hym, as to ẏ buylders that reproued this ſtone, it is a ſtomblyng ſtone. ¶ The verſicle.

¶ Lorde here our prayer. ¶ Thaunſwere.

¶ And make vs to aſke in faythe. So be it.

¶ The prayer.

Luce.ij. O Father whiche dydeſt prophecy of thy ſonne Chriſte by the mouthe of Symeon, holdyng hym in his armes, nowe preſented in to the temple, ſayinge to his mother ẏ virgin Mary: beholde, this thy chylde is ſet vp for many in Iſraell to fall at hym, and many agayne to ryſe by hym: he is ſet vp for a marke to be agaynſt ſayde, we beſeche the father, for the fauour that thou bareſt to this thy ſon, ſuffre not vs through vnbelefe with theſe blynde buylders to ſtomble and to fall at this ſtone: neyther with them to reproue & to ſay agaynſt hym & his doctrine, but by faythful truſt and true belefe in hym, to ryſe by hym: beleuynge ſtedfaſtly, ẏ by his dethe his wrathe is peaſed, is pleaſed, and through his bloude thou forgiueſt vs our ſynnes, by this ſame thy ſonne our lorde Jeſu Chriſt. So be it.

¶ The thyrde houre.

O God bende thy ſelfe in to my helpe.
O lorde haſte the to helpe me.
Glory be to the father, to the ſonne, and to the holy ghoſte.
As it was in the begynnynge: as it is nowe, and euer ſhalbe. So be it.

¶ The hymne.

LEt vs reioyſe deuoute chriſten. Puttynge a parte all heuynes. For Chriſt regardeth his brotherne. And furdereth all theyr buſynes.
All thoughe this vale of miſerye. Our troubles dothe encreaſe. Yet Chriſte dothe ſe our penurye. Whiche is our inwarde peace.
Glorye be to the Trinite. The father, ſonne, and ſpirite lyuyng. Whiche are one god, and ꝑſons thre. To whom be prayſe without endynge. So be it.

¶ Ad dominum. pſal. C.xx.

WHan I was in ſtrayte anguyſhe I called vpon the lorde: and he graunted me.
Lorde delyuer my ſoule from lying lyps: and from a diſceytfull tonge.
What auauntageth it the: or what good bryngeth it the (o lyinge man) thy diſceytfull tonge?
Oh ſharpe arowes of the ſtronge archer: and hoote conſumynge ienipere cooles.
Alas that I am thus longe holden in exile amonge theſe falſe and cruell folke of Meſhec: and muſte yet dwelle ſtyll with the churlyſhe nacyon of Kedar.

Full longe hath my ſoule taryed amonge theſe violent men: whiche hate peace.

I ſtudye for peace, but whan I ſpeake of peace to them: by and by are they ſtyred to batayle.

Glory be to the father, to the ſon, & to the holy ghoſte.

As it was in the begynnynge: as it is nowe, & euer ſhalbe. So be it. ¶ Leuaui oculos. pſal.C.xxi.

I Lyfte vp myn eyes in to the hylles: from whenſe helpe moughte come vnto me.

My helpe cōmeth from the lorde: the maker of heuens and erthe.

He ſhall not ſuffre thy feete to ſlyde: neyther he beyng thy keper, ſhall ſlepe.

Loo, neyther wyll he ſlepe, nor yet ones wynke: that kepeth Iſraell.

The lorde is thy keper, the lorde is thy defence: and is euer at thy ryght hande.

The ſonne ſhall not ſmyte the by day: neyther yet the moone by nyghte.

For the lorde wyll kepe ẏ from all yuell: yea, he wyll kepe thy ſoule.

The lorde ſhall kepe bothe thy out goynge, and thy in cōmynge: from this tyme vnto euerlaſtynge.

Glory be to the father, to ẏ ſonne, & to the holy ghoſte.

As it was in the begynnynge: as it is nowe, & euer ſhalbe. So be it. ¶ Letatus ſum. pſal.C.xxii.

I Was ryghte gladde whan men ſayde vnto me: let vs go vnto the houſe of the lorde.

Our feete ſhal ſtande faſt in thy gates: o Ieruſalem.

Ieruſalem is buylded goodly lyke a citie: well framed together in her ſelfe.

That thyther myght aſcende ẏ trybes, euyn ẏ trybes of the lorde, to magnifie the name of the lorde: for ſo it was comaunded vnto Iſraell, by gods owne mouthe.

For there were ordeyned and holden ſeates of iudgement: euyn the iudgemēt ſeates of ẏ houſe of Dauid.

Pray ye for ẏ felicite of Jeruſalem: the louers of the moughte proſpere.

They mought ꝓſpere wͭin thy walles: they mought proſpere within thy houſes.

For thy brothers ⁊ neyghbours ſakes: ſhall I nowe pray for thy felicite.

For the houſes ſake of the lorde our god: I ſhal pray for thy welthe.

Glory be to the father, to the ſon, and to ẏ holy ghoſt.

As it was in the begynnynge: as it is nowe, ⁊ euer ſhalbe. So be it.

The antheme

Those men are not of the ryghte Jeruſalem, althoughe they are called ſpirituall and of the churche, appere they neuer ſo holye: whiche vexe, trouble, and perſecute the ſymple and true preachers of Chriſtes goſpell, and thyrſte for theyr bloude.

The verſicle.

Lorde here our prayers. **Thaunſwere.**

And gyue vs grace to aſke in faythe. So be it.

The prayer.

O Our mercyfull father, whiche prophecyedſt by the mouthe of thy ſonne our ſauiour Chriſt: that the tyme ſhulde come whan men ſhulde curſe, excommunicate, and chaſe thy flocke out of theyr ſynagoges, beleuynge in ſo doynge, to do vnto the hygh worſhyp in kyllynge of them: we beſeche ẏ for thy trouthes ſake, and for the fauour that thou beareſt to thy ſonne, to delyuer vs from theyr handes: and open thou theyr iyes that they myghte ſe theyr ſynnes, and repente them, and knowe the and thy ſonne thrughe the holy ghoſte, the ſpirite of trouthe. So be it.

¶ The ſyxte houre.

O God bende thy ſelfe in to my helpe: Lorde haſte the to helpe me.

Glory be to the father, to the ſonne, and to the holy ghoſte.

As it was in the begynnynge: as it is nowe, & euer ſhalbe. So be it. ¶ Prayſe ye the lorde.

¶ The hympne.

Loue ye the lorde of Iſraell. For his gyftes celeſtiall. Whiche ſendeth his ghoſte in vs to dwell. To ſubdue our bodies beſtiall.

He gyueth vs gyftes manyfolde. He leadeth and kepeth vs tenderly. His is our ſyluer and our golde. To hym be prayſe eternally. Glory be to the. &c.

Ad te leuaui. pſal. C.xxiij.

Unto the lyfte I vp myn iyes: whiche dwelleſte in heuens.

Beholde, for as the ſeruauntes iyes are euer vpon theyr mayſters, & the maydens waytynge vpon theyr mayſtres: euyn ſo let our iyes be lokynge vp vnto the lorde, our god, vntyll he haue mercy vpon vs.

Haue mercy vpon vs lord, haue mercy on vs: for we are out of meaſure fylled with ignominie.

Our lyfe is fylled out of meaſure with ſcornes & deriſion of theſe welthy ryche men: and with ignominie and ſhame of theſe arrogante and proude men.

Glory be to the father. As it was. &c.

Niſi quia dominus. pſal. C.xxiiii.

Excepte the lorde had bene with vs: (let Iſraell nowe ſpeake.)

Except the lorde had ben with vs: when theſe men roſe agaynſt vs.

Without doubte (theyr wrathe thus kendled agaynſt vs) they had deuoured vs quicke.

Waters had wrapped vs in with theyr waues: the floudes had gone ouer our ſoules.

The troublous floude of theſe importune men: had runne ouer our ſoules.

But prayſed be the lorde, whiche hath not gyuen vs in to theyr tethe for theyr praye.

Our ſoules are delyuered lyke the byrde from ẏ ſnare of the fouler: the ſnare is broken, and we are eſcaped.

Our helpe cōmeth thrugh ẏ name of the lorde: whiche hath made the heuens and erthe.

Glory be to the father. &c. As it was in the. &c.

¶ Qui confidunt. pſal. C.xxv.

They ẏ ſtycke to the lorde ſhal neuer ſlacker: but ſhal ſtãde faſt for euer lyke the moũte of Syon.

And lyke as Ieruſalem is gyrte about with hylles: euyn ſo cloſeth the lorde his people from this tyme vnto euerlaſtynge.

He wyll not ſuffre ẏ power of the vngodly to oppreſſe the lande of the ryghtewyſe: leſte the ryghtewyſe put forthe theyr handes to any wyckednes.

Deale thou gentely with good men: and with men ryghte in theyr hertes.

Them that ſwarue from ẏ ryght way vnto ſhrewdnes: the lorde moughte leade awaye with men gyuen vnto wyckednes.

Glory be to the father. &c. As it was in the. &c.

¶ The anthem.

The ungodly men are lyke a feerſe ſwellyng ſee, whiche can not reſt, but ÿ waues of it rebounde with violence, caſtynge out fylthe and fylthynes: the dyuylyſhe ungodly ſhall haue no reſte (ſayeth the lorde) bicauſe they ſhall deuoure wrongfully the ryghtwyſe, and after this, they ſhall haue a perpetuall gnawynge in theyr conſcience.

¶ The verſicle.

O Lorde here our prayer.

And make us to abyde in faythe.

¶ The collecte.

Our mercyfull lorde, whiche ſhall ſay at the dreadfull houre of thy laſt iudgement to theſe wretched ungodly: Go your wayes out of my ſyghte ye workers of wyckednes. We beſeche the for thy paynfull paſſion that thou ſufferedeſt in thy pure innocent ſoule for our redempcion, let us here this ioyfull voyce of thy mouthe in ÿ tyme of our redempcion & glory, ſayng: Come unto me ye bleſſed chyldren of your father, and receyue the kyngdome of heuen prepared for you from the begynnyng, through me your ſauioure Jeſus Chriſt. So be it.

¶ The nynthe houre.

O God bende thy ſelfe in to my helpe.

O lorde haſte the to helpe me.

Glorye be to the father, to ÿ ſonne, and to the holy ghoſte.

As it was in the begynnyng: as it is nowe, & euer ſhalbe. So be it.

¶ Prayſe ye the lorde.

¶ The hymne.

Prayſe we our father louyngly. Whiche gently hath us preſerued. Whã we forſoke hym wretchedly. And by ſynne hath dethe deſerued.

This

¶ The hymne.

His mercy was ſo bounteous. That although we
thus in to ſynne felle. Frely in Chriſte he pardoned vs.
And by his dethe redemed from helle.
Glory be to the Trinite. The father, and ſonne, and
ſpirite lyuynge. Whiche are one god, and perſones thre.
To whom be prayſe without endynge. So be it.

¶ In conuertendo. pſal. C.xxvi.

When yᵉ lorde ſhall brynge agayne vs of Syon from captiuitie: we ſhal be lyke men dremyng for ioye.

Than ſhal our mouthes be fylled with laughter, and our tonges wᵗ tryumphe: than ſhall it be ſayd amonge the gentyles, that the lorde hath wroughte myghtely with theſe men.

The lorde ſhall worke myghtely with vs: we ſhall be refreſhed with great gladnes.

Brynge vs agayne from captiuitie (o lorde) for ſo ſhalt thou fyll vs wᵗ ioye: as yf thou ſhuldeſt gyue plẽtuous floudes to the dwellers in that thyrſty ſouthe deſerte.

They that ſowe with teares: ſhall reape wᵗ gladnes.

Whan they wente forth to ſowe: they went wepyng, takynge with them theyr ſeede coddes.

But whan they ſhall come agayne: they ſhall come with great ioye: bryngyng theyr handes full of corne.

Glory be to the father. &c. As it was in the. &c.

¶ Niſi dominus. pſal. C.xxvii.

Excepte the lorde buylde the houſe: the buylders therof labour but in vayne.

Excepte the lorde kepe the citie: the kepers therof watche but in vayne.

It is all in vayne, that ye haſte your ſelues to ryſe ſo early: and agayne to dyffer your downe ſyttynge to eate your carefull breade, excepte god gyue it all.

For it is he ỹ thus ſhall gyue vnto his welbeloued: quiete ſlepe and plentuous refection with good foode.

Lo chyldren are ỹ heritage whiche the lorde gyueth: the frute of the wombe is his gyfte.

As arrowes are in the handes of the myghtye man: euyn ſo ſhall be the chyldren of thy yongthe.

Bleſſed is ỹ man, whiche hath his quiuer fylled with theſe arrowes: for they ſhall not be ſhamed when they ſhall haue to do with theyr enemyes in iudgement.

Glory be to the father. &c. As it was in the. &c.

¶ Beati omnes. pſal. C.xxvii.

Bleſſed is he who ſoeuer worſhyppeth the lorde: whiche alſo walketh in his wayes.

For thou ſhalte eate the labours of thyn owne handes: and ſhalte haue proſperous encreaſe.

Thy wyfe ſhall be frutefull as the vyne tree within the walles of thy houſe: thy chyldren ſhall ſtãde rounde aboute thy table lyke the plantes of olyue trees.

Lo thus ſhall that man be bleſſed, whiche worſhyppeth the lorde.

The lorde ſhall do the good from Syon: and ỹ ſhalte delyghte beholdynge the proſperite of Jeruſalem all dayes of thy lyfe.

And thou ſhalte ſe thy chyldrens chyldren: and the felicite of Jeruſalem.

Glory be to the father. &c. As it was in the. &c.

¶ The autheme.

Mat. vi. Great is the prouiſion of god for vs, whiche byddeth vs fyrſt ſeke his kyngdome by feare, fayth, and truſt in hym, and than all thynges neceſſarye for our bodies ſhall be caſt vnto vs, but ſo that we labour in that, whiche good is.

¶ The verſicle.

¶ Lorde heare our prayer. ¶ Thaunſwere.
And gyue vs grace to aſke in faythe. So be it.

¶ The prayer.

O Our mercyfull father, whiche in teachynge vs to pray by thy ſonne Chriſt, haſt commaunded vs to call the father, and to beleue that we are thy welbeloued chyldren, whiche wylt by none of thyne to pray, but to thynke euer that thou wouldeſt here them, gyuyng vs alſo all thynges more effectuouſly and plenteouſly than we can eyther aſke or thynke: we beſeche the for thy ſonnes ſake, gyue vs grace to beleue and to knowe ſtedfaſtly, that thy ſonne our ſauiour Chriſte is gyuen of the vnto vs, to be our ſauiour, our ryghtwyſenes, our wyſedome, our holynes, our redemption, and our ſatiſfaction, and ſuffre not vs to truſt in any other ſaluation, but in the ſonne, and by thy ſonne onely our ſauiour. So be it.

¶ Here begynneth the Euenſonge.

O God bende thy ſelfe in to my helpe.
O lorde haſte the to helpe me.
Glory be to the father, to the ſonne, and to the holy ghoſte.
As it was in the begynnynge: as it is nowe, and euer ſhalbe. So be it.

¶ Prayſe ye the lorde.

¶ Beatus vir. pſal. j.

Bleſſed is that man, whiche walketh not in the counſell of the vngodly: and ſtandeth not in the way of ſynners: and ſytteth not in the ſeate of the peſtilent ſcorners.

But hath all his pleaſure in ẏ lawe of the lorde : and vpon it his mynde is occupied bothe daye and nyghte.

Suche a man ſhall be lyke a tree planted by the ryuer ſyde : whiche ſhall gyue forthe her fruytes in due tyme, and her leaues ſhall not wyther : for what ſoeuer he ſhall do, ſhall proſpere.

But ſo ſhall not ẏ vngodly : for they ſhall be lyke duſt, whiche is diſperſed with the wynde.

Wherfore theſe vngodly ſhall not ſtande in the iudgement : neyther theſe ſynners may abyde in the company of the ryghtwyſe.

For the lorde approueth the way of the ryghtwyſe : but the way of ſynners ſhall peryſhe.

Glory be to the father, to ẏ ſonne, & to the holy ghoſte.

As it was in the begynnynge : as it is nowe, & euer ſhalbe. So be it.

¶ Quare fremuerunt gentes. psal.ii.

Wherfore do the gentyles thus ſwelle and cluſter togyther? wherfore do the people of the Jues thus gnaſte in vayne?

Wherfore conſpire the kynges of therthe : and ẏ chiefe preeſtes thus caſte theyr heddes togyther agaynſt the lorde and his anoynted?

Sayenge, let vs breake theyr bondes : and let vs caſte of theyr yokes.

But he ẏ hath his reſidence in heuen mocketh them : it is the lorde that ſcorneth them.

Than ſhal he thruſt them downe in his wrathe : and in his indignacion ſhall he all to trouble them.

I haue cõſtituted and ordeyned my kynge : to be ouer Syon my holy hylle.

I ſhall ſhewe forthe the lordes cõmaundement : for he

ſayde

ſayd vnto me, thou art my ſonne, whom I haue nowe openly declared.

Aſke of me, and I ſhall gyue the / the nacions in to thy herytage: and to be thyne owne poſſeſſion throughout all the worlde.

Thou ſhalte ſmyte them togyther wt an yrne ſceptre: and ſhalte breake them lyke erthen veſſels.

Nowe therfore ye kynges, be wyſe and vnderſtande: ye rulers of the erth be cõtent to be monyſhed ⁊ lerned.

Serue ye the lorde beſely: ſtudy to gyue hym his honour ioyfully with reuerence.

Kyſſe ye the ſonne, leſte (he beynge wrothe) your lyfe peryſhe: for his angre ſhall be ſhortely kyndled.

And than bleſſed are all men that truſte in hym.

¶ Domine quid. pſal.iij.

Lord, ſe what a ſorte there are that trouble me: full many there are that ryſe agaynſt me.

Many there are yͭ thynke thus vpon my ſoule: ſurely ther is no helth to be loked for from god, vnto this mã.

But thou lorde, thou arte my helpe and my glorye: thou lyfteſt vp my heed.

The lorde I called vpon with my prayer: and he anſwered me euyn from his holy hylle, ſo he dyd.

I ſhall lye downe and ſlepe, I my ſelfe ſhall vpwake me: for the lorde ſuſteyneth me.

I ſhall not feare, yea thouſandes of folke: although they beſege me rounde aboute.

Aryſe (lorde) ſaue me my god: thou ſhalte gyue all thyn enemyes ſuche a clappe on theyr chekes, yͭ anone the tethe of theſe vngodly ſhall be broken.

It is the lordes propertie to ſaue: and thy people it behoueth to be holpen and endued with thy benefites.

Not to us lorde, not to us, but to thy name geue the glory and prayse: for thy mercy and for thy treuthes sake.

Wherfore than shulde the gentyles say: where is nowe theyr god?

As for our god he is in the heuens: he doth what soeuer lyketh hym.

Theyr ymages are but golde and syluer: euyn the very worke of mannes handes.

They haue mouthes, and yet speake they not: eyes, and se not, eares, and heare not, nose, and smell not.

They haue handes, and touchynge fele they: fete, and go not, nor theyr throte make they no noyse.

Unto these ydols are they lyke that make them: and as many as truste unto them.

But Israell truste thou in the lorde: for he helpeth them, and is theyr shylde.

Ye of the house of Aaron, se that ye truste in ÿ lorde: for he is theyr helpe and theyr shylde.

Ye worshyppers of the lorde, se that ye truste in the lorde: for he is to them helpe and defender.

The lorde wyll haue us in mynde, it is he that wyll do good: he wyll do good to the house of Israell, and to the house of Aaron.

He wyll be beneficiall to the worshyppers of ÿ lorde: as well to the lytle as to the greate.

The lorde mought encreace you good thynge towarde you: towarde you and towarde your chyldren.

Ye are they to whom the lorde wyshe good: whiche hath made heuen and the erthe.

The heuens, the very heuens are the lordes: but the erthe hath he gyuen to the chyldren of men.

The deade in no maner wyſe ſhall prayſe the lorde: neyther they that go downe to the place of ſilence.

But we ſhall magnifie & prayſe the lorde: from this tyme in to euerlaſtynge. ¶ Prayſe ye the lorde.

¶ The anthume.

We, the whiche are ſtronge (ſaythe Poule) oughte to beare the fraylnes of them, whiche are weyke, and not to ſtande in our owne conceytes. Ro.xv.

¶ The Chapiter.

Let euery man pleaſe his neyboure vnto his welth and edefienge. For Chriſte pleaſed not hym ſelfe, but as it is wrytten: The rebukes of them, which reuiled the, fell vpon me. Ro.xv. ¶ Thankes be to god.

¶ The hympne.

Bleſſed be god, father of heuen. Whiche hath ſtrengthened his feble flocke. With ſtedfaſte faythe and boldenes euen. To beare his croſſe, burdon, and yoke. These are the laſt days perylous. Frely Chriſts goſpell to profeſſe. Come downe lorde ſhortly to iudge vs. And take vs from this heuyneſ. So be it. ¶ The verſicle. What thynge is precious in goods ſyghte? ¶ Thaunſwere. ¶ The dethe of his faythfull man.

¶ The ſonge of our lady.

¶ Magnificat.

My ſoule magnifieth the lorde.

And my ſpirite reioyſeth in god my ſauiour. Luce.j.

For he hath loked on the poore degree of his handemayden.

Beholde nowe from hence forthe ſhall all generations call me bleſſed.

For he that is myghtye hath magnified me: wherfore bleſſed be his name.

And his mercy is ouer them that feare hym: through out all generations.

He ſheweth ſtrengthe with his arme: he ſcatereth them yͭ are prowde in the ymagination of theyr hertes.

He hath plucked downe men of power from theyr ſeat: and hath lyfted vp the poore lowlyones.

The hungrye men he hath ſatiſfied with goodnes: and them that appered ryche, he hath lefte voyde.

He hath taken vp Iſraell his ſeruaunte, thynkynge vpon hym: to be ſaued for his mercyes ſake.

Lyke as he promyſed to our fathers: as to Abraham and to his ſede for euermore.

Glory be to the father, to the ſon, & to the holy ghoſte.

As it was in the begynnynge: as it is nowe, & euer ſhalbe. So be it.

¶ The anthem.

Lu.i.&.ij SOme tyme the ſcripture with the goſpell was ſo free, that they were preached of the mouthes of holy women: as of our ladye, of Anna Phanuelis doughter, and of the foure doughters of Philip: but nowe beholde (ſayth the lorde by his prophete Amos) I ſhall ſende an hunger in to the erthe, not the hunger for bodely foode, nor thyrſt for water: but hunger and thurſte to here the worde of the lorde, and men ſhall go from the one ſee to the other, compaſſyng aboute from the northe to the eaſte, ſekynge the worde of the lorde, and they ſhall not fynde it.

¶ The verſicle.

Oh lorde ſende vs the preachers of thy worde.

¶ And gyue vs grace to beleue it. So be it.

¶ The prayer for [illegible]

O Mercyfull father, whiche by thy worde madest all thynges: and by it shalt renewe agayne at the tyme appoynted. And with thy fearfull worde dydest cast downe Adam: with thy comfortable worde lyftedst hym vp agayne. And through thy worde thou hast declared thy wyll, and gyuen vs the knowlege of the, by the fathers, and prophetes. And at the laste by thyne owne sonne Christe, commaundynge hym to preache it, as a thynge so necessary, that without it there is no knowlege of the, no fayth, no saluacion, no helthe. Wherfore we beseche the for thy wordes sake, and for thy glorye therin, to set vp thy worde agayne, and make it to be knowen, whiche of so longe tyme hath ben darkened with mennes dreames, and thruste downe of mennes wordes, and mennes lawes: so that though thy worde, now at ye laste, we myght knowe thy wyll from mennes pleasures. And finally, to beleue onely thy worde, and to do thy wyll, by thy sonne our lorde Jesu. So be it.

¶ The complene.

¶ Conuerte nos.

Turne vs to the (o god) our sauiour.
And turne thy wrathe from vs.
O god bende thy selfe in to my helpe.
Lorde haste the to helpe me.
Glory be to the father, to the sonne, and to the holy ghoste.
As it was in ye begynnynge: as it is nowe, & euer shalbe. So be it. ¶ Prayse ye ye lorde.

Howe

How longe (lorde) wylte thou vtterly forget me for euer? howe longe wylt thou turne thy face fro me?

How longe shall I thus study, musyng wt my selfe: vexyng my herte dayly full of sorowe?

How longe shall myne enemy be thus exalted ouer me? Beholde and answere me lorde my god: kepe me lyuynge, lest the slumber of deth come vpon me.

Lest perchaunce myne enemye may say, I preuayled agaynst hym: for yf I fall my troublers wyll reioyce.

But I truste in thy mercy, my herte shalbe gladde of thy helpe: I shall gyue thankes to my lorde, for he hath rewarded me.

¶ Judica me. psal. xliij.

Judge me (o god) and defende my cause from the vngodly folke: delyuer me from ŷ disceytful and wycked man.

For thou arte my god, and my strengthe: wherfore hast thou put me awaye? wherfore go I thus mournynge, myne enemy oppressynge me?

Sende thy lyghte, and thy faythfulnes to shyne vpon me: let these thynges leade me vnto thy holy hylle, and let them leade me to thy tabernacles.

That I myght ones come to the altare of god, euen the god of gladnes, and ŷ author of my ioye: to prayse and to magnifie the with harpe (god my god.)

Wherfore arte thou heuye (my soule) and thus troubled in me? trust in god: for yet wyll I magnifie hym for the helpe, wherwith he hath made glad my face, and shewed hym selfe to be my god.

¶ Sepe expugnauerunt. psal. C.xxix.

Oftentymes haue they vexed me euer from my youthe: maye Israell nowe saye.

Oftentymes

Commonly haue they vexed me euyn from my yoghte: but yet they preuayle not agaynſt me.

Upon my backe theſe ploughmen ploughed: & haue cutte forthe theyr longe forowes.

But the ryghtwyſe lorde hath cut awaye the bondes of theyr vngodly.

They ſhalbe ſhamed and put to flyghte: who ſoeuer hateth Syon.

They ſhall be as graſſe that groweth vpon the houſe toppes: whiche is wythered before it be pulled vp.

With the whiche, neyther þ reaper fylleth his handſ: nor yet the gatherer fylleth his armes.

Neyther the goers by do regarded them, as to ſay vnto, god bleſſe you: or we wyll wyſſhe you in þ name of the lorde. ¶ Domine non. pſal. C.xxx.

Lorde, my herte is not proude, neyther loke I a lofte: I take not haughtily vpon me in greate matters, neyther preſume I in meruelous thynges aboue my eſtate.

But verely I repreſſed and put my ſoule to ſilence, lyke a weanyng from the mothers teate: euyn lyke a weanlynge was my ſoule in very dede.

Let Iſrael truſte and truſte vpon the lorde: from this tyme on to euerlaſtynge.

Glory be to the father, to the ſon, & to the holy ghoſte. As it was in the begynnynge: as it is nowe, & euer ſhalbe. So be it. ¶ The antheme.

I ſaiah in ſcripture beareth þ electe chyldren of god, whiche when they are in þ moſte extreme affliction, lyke to be forſaken of god, and man: than haue they good helpe in moſte preſence, yf theyr faythe be ſure.

¶ The chapiter.

ij. [illegible] W [illegible] we can not tell [illegible] [illegible] : to [illegible] our [illegible] unto the lorde. ¶ Thankes be to god.

¶ The hympne.

W[illegible] the [illegible]
whiche [illegible]
in his armes to take very gladly
Our sauiour Christe yet tender of age.
And how his father and his mother.
Wherfore [illegible] yonge thynge Jesus
[illegible] amonge all other
Prayse the lorde, [illegible]

¶ Nunc dimittis.

Luce.ij. Now lettest thou thy seruaunt departe (O lorde) accordyng to thy promyse, in peace.
For myne eyes haue sene the sauiour, sent from the.
Whom thou hast set before the face of all people.
To be a lyght, lyghtenyng the gentyles: and to be the glory of thy people Israell.
Glory be to the father, to the son, & to the holy ghoste.
As it was in the begynnynge, and is nowe, & euer shalbe. So be it. ¶ The antheme.

A [illegible] is to be [illegible] and cast from the lorde, and not to be called his people, whiche [illegible]; whiche [illegible]

¶ The versicle. ¶ [illegible] thy [illegible]. ¶ [illegible] thy [illegible], and [illegible]. [illegible]

O lyght

¶ The prayer.

O Lorde Jeſu, reſtore Iſraell we pray the, yea reſtore the hole worlde, teachyng vs with the ſpirite of thy trouthe, that we all with one mynde, & one aſſente, myght runne after the, and glorifie thy name. Graunt vs (o mercyful ſauiour) that we myght ſe the glorious takynge vp agayne of Iſraell, whiche ſhall be to the worlde as a newe ryſynge agayne from dethe to lyfe, that thus all the hole worlde myghte lyue vnder the alone, moſte perfecte herdman, and ẏ moughteſt reigne in vs all: to whom with the father, & with the holy ghoſt, be glory, honour, impery, and rule in to the worlde of worldes. So be it.

¶ Salue rex.

Hayle (Jeſu Chriſte) kynge of mercy, our lyfe, our ſwetnes, & our hope, we ſalute the: vnto the we crye, whiche are the banyſhed chyldren of Eue: vnto the we ſyghe, ſobbynge, and wepynge in this vale of wretchednes: haſte the therfore our mediatour: turne vnto vs thoſe thy mercyfull iyes. O Jeſu, all prayſe worthy, ſhewe vs ẏ preſence of thy father after this outlawrye. O gentle, O mercyfull, O ſwete Jeſu Chriſte. ¶ The verſicle.

¶ In all our trouble and heuynes. ¶ Thanſwer.

¶ O Jeſu our helthe and glory, ſuccour vs.

¶ The prayer.

O Jeſu Chriſt the ſon of god, our redemer, whiche abaſedſt and humbledſt thy ſelfe from the glorious ſtate and ſhape of thy godhed, vnto the ſhape of our vyle ſeruitude, becauſe thou woldeſt reconſile vs the chyldren of wrathe, vnto thy father: and ſo make vs the chyldren of grace: we beſeche the graunte vs that we mought euer ſeke vnto the by thy very ſelfe to be our preſent mediatoꝛ befoꝛe our father, foꝛ all ghoſtly gyftes, whom we knowledge with perfecte faythe to be our ſauiour, whiche art the lyuely god, with the father and the holy ghoſte, lyuynge, and reygnynge in to the woꝛlde of woꝛldes. So be it.

¶ Here foloweth the ſeuen pſalmes.

¶ Domine ne. the fyrſt. pſal. vj.

Ah loꝛde rebuke me not in thy wꝛath, neyther chaſten me in thyne anger.

But deale fauourably wᵗ me (o loꝛd) foꝛ full ſoꝛe broken am I: heale me (loꝛd) foꝛ my bones are all to ſhaken.

My ſoule trembleth ſoꝛe: but loꝛde howe longe?

Turne the loꝛde, and delyuer my ſoule: ſaue me foꝛ thy mercies ſake.

For they verely that are in this deedly anguyſhe, can not thynke vpon the: in theſe helly paynes, who may prayſe the?

I am wery with ſyghyng: I ſhall water my bedde euery nyght wᵗ my teares, ſo þ it ſhall ſwym in them.

My face is wꝛynkeled & dryed vp with care & anger: myn enemyes haue made it full thynne with trouble.

Auoyde fro me ye workers of wyckedneſſe: foꝛ þ loꝛd hath herde my complayntes, poured out wᵗ weppyng.

The loꝛde hath herde my depe deſyꝛe; the loꝛde hath receyued my petition.

All myn enemies ſhalbe aſhamed, and aſtonyed: they ſhalbe put to flyghte, and confounded ſodenly.

BLeſſed is he, whoſe vngodlyneſſe is forgyuen: and whoſe ſynnes are couerde.

Bleſſed is that man, to whom the lorde rekeneth not his ſynne: neyther is there in his ſpirite any diſſemblynge deſcayte.

Whyles nowe I helde my peace, dayly muſyng with my ſelfe: and other whyles cryed out, my bones waſted for ſorowe.

For day and nyght thy hande preſſed me downe: my moyſter was dryed vp lyke as one tooſted in the myddes of the ſomer. Selah. it was in dede.

I ſhall knowledge my ſynne, and ſhall not hyde my wyckednes: I thoughte, ſayenge with my ſelfe: I ſhall confeſſe myn vngodlyneſſ, whiche is agaynſt me to the lorde: and thou euyn ſtrayght forgaueſt me my wyckednes, whiche openeth her ſelfe by my outward ſynne. Selah. it doth in dede.

For the whiche euyn euery ſaynt ſhall pray vnto þ in tyme of beſechyng: & thā yf affliction come vpon hym lyke a great ſwellīg floude, yet ſhall it not touche hym.

Thou arte my defender from tribulation: thou ſhalt kepe me, and ſhalt make me gladde excedyngly for my delyueraunce. Selah. thou ſhalte in dede.

I ſhal inſtructe the, & teache the, the way wherupon thou mayſt go: I ſhall counſel the, & ſe for þ ryght well.

Se that ye be not as horſe or mule, which are vnreaſonable: whoſe chawes muſt be refrayned with bytte and brydle, leſt they ſtryue agaynſt the.

Many ſorowes fall vpon the vngodly: but hym that truſteth in the lorde, mercy cloſeth rounde aboute.

Be gladde therfore in the lorde, and reioyſe ye ryghtewyſe: make ye mery all faythfull & vpryght in herte.

Punysshe me not (lorde) in thyne indignation: neyther chasten me in thy wrathe.

For thy arowes are fast stycked in to me: & ẏ whiche stroke ẏ hast cast upon me, oppresseth me woonde sore.

There is no helthe in my fleshe for thy wrathe: there is no reste in my bones for my synnes.

For my synnes haue passed aboue my heed lyke an heuy burden: they are heuyer than I may beare.

Myn olde woundes stynke & rotten: and nowe are they broken furthe for myn owne folyshnes.

I am oppressed & sore broken: I walke in continuall mournynge.

For a foule sickenes occupyeth all my thoughtes: so that there is no healthe in my fleshe.

I am feble & sore broken: I gnasshe with my tethe, for sorowe of my herte.

Lorde all my desyres are before the: & my lamentable syghes are not unknowen unto the.

My herte trembleth & panteth for sorowe: my strength fayleth me, and euyn the very syght of myne eyes ceaseth from theyr office.

My frendes and my louers stode agaynst my trouble: and my neyghbours stode all a farre.

In the meane season they that sought my lyfe made snares for me: and they that sought for my harme spake deceyte, whysperynge to betraye me continually.

But I, as it had ben one deffe, herde nothynge at all: and as a domme man opened not my mouthe.

I was as one that herde not: and as one ẏ hath not a worde in his mouthe to answere for hym selfe.

For the (lorde) do I abyde: thou shalt answere for me, lorde, my god.

For I ſayde (whyle my lyfe : theſe men peraduenture ſhall reioyce vpon me : and as ſone as my fete begynne to ſlyde, they ſhall runne vpon me.

For I am but an haltynge creple, redy euer to fall : my ſorowe euer gothe fro me.

I cõfeſſe myne wyckednes : I ſorowe for my ſynnes.

But in the meane ſeaſon myne enemyes lyue ſtronge : and they, whiche purſue me falſely are encreaſed in power.

Whiche acquyte me yuell for good, & are agaynſt me : becauſe I ſought ſtedfaſtly to profite them.

Forſake me not lorde : be not farre fro me my god.

Make the haſte to helpe me lorde : my ſauynge helthe.

Miſerere mei deus. pſal. l.

Haue mercye vpon me god, for thy fauourable goodnes : for thy greate mercyes ſake, wype away my ſynnes.

Waſſhe yet agayne moche more away my wyckednes : and make me clene fro my [illegible].

For my greuous ſynnes do I knowlege : and myne [illegible] is euer before myn eyes.

Agaynſt the, agaynſt the onely haue I ſynned : and [illegible] I haue do : wherfore [illegible]

[illegible]

[illegible] I be whyter than ſnowe.

Poure

Powre vpon me ioye and gladnesse: make my bones to reioyce, whiche thou hast broken.

Turne thy face fro my synnes: and wype awaye all my wyckednesse.

A pure herte create in me (o lorde) & a stedfast ryght spirite renue a newe within me.

Cast me not awaye: & thy holy ghost take not fro me.

Make me agayne to reioyce, whyle thou bryngest me thy sauynge helthe: and let thy chiefe gouernyng free spirite strengthen and stable me.

I shal infourme cursed and forsaken men in thy wayes and wycked men shal be conuerted vnto the.

O delyuer me from [illegible] (o god, o god my sauiour): and my tonge shal tryumphe vpon thy mercy, wherewith thou makest me ryghtwyse.

Lorde open thou my lyppes: and than my mouthe shall speake forthe thy prayse.

For as for sacrifices thou delytest not in them: or elles I had offered them, and as for brente sacrifices, thou regardest them not.

Acceptable sacrifices to god, is a broken spirite, a contrite and a tendre herte, thou shalte not despise, o god.

Deale gentylly of thy fauourable beneuolence with Syon, let the walles of Hierusalem be buylded and [illegible].

Than shalt thou delyte in the holy sacrifices, in the ryght burnte sacrifices, and the oblacion of ryghtwysenes: than shall they lay vpon thyne aulter thy [illegible]

[illegible] Psal. [illegible]

Lorde heare my prayer: and suffre my crye to come vnto the. [illegible]

[illegible]

vpon the, haſte the to graunte me.

For my dayes verely are vanyſhed awaye lyke ſmoke: and my bones are dryed vp lyke a ſtone.

My herte is ſmytten thrugh lyke graſſe, & is wythered awaye: in ſo muche that I forgote to take myne owne meate.

My body is dryed vp in my ſorowfull & heuie ſyghes: that my bones cleuen to my ſkynne.

I am lyke an oſtrege of the wyldernes: and made lyke an owle in an olde forſaken houſe.

I lye wakynge and am lefte alone: lyke the ſparowe in the thacke.

Myne enemyes reuyled me all daye: and they ȳ chyd me, vſed my name opprobriouſly.

I ate erthe in ſteade of breade: & dranke in my teares in ſteade of drynke.

And all is for thy indignacion, and thy wrathe: for when I was a lofte, thou thruſte me downe.

My dayes are vanyſhed awaye lyke a ſhadowe: and I my ſelfe am wythered lyke hay.

But thou lorde endureſt ſtyll for euer: & thy memoriall endureth from age to age.

Thou ſhalt ryſe & haue pitie on Syon: for it is tyme for the to fauour it, thy day appoynted is nowe come.

For the ſtones of it pleaſe thy ſeruauntes verely: and they fauour her ſoyle.

Euyn the hethen alſo ſhall worſhyp the name of the lorde: and all the kynges of the erthe ſhall knowlege thy glorious maieſtie.

The lorde verely ſhall buylde Syon: he ſhall be ſene in hys honour and glorye.

And he ſhall haue reſpecte vnto the prayer of ȳ poore forſaken: his prayer ſhall he not deſpiſe.

This thynge ſhall be wrytten for the worlde to come: and for this cauſe the people, whiche yet are vnmade, ſhall prayſe the lorde.

For he ſhall loke forthe of his hyghe holy place: the lorde ſhall beholde therthe euyn from heuen.

To here the ſyghes of them that are in bondes: and to loſe the chyldren iudged to dethe.

That they myghte preache the name of the lorde in Syon: and his prayſe in Hieruſalem.

Whan the people and the kyngdomes ſhall be gathered together to worſhyp the lorde.

He abated my courage in my iourney: and hath cut of my dayes.

I ſay, my god, take me not away in yͤ myddes of my dayes: for thy yeares endure throughout all ages.

In the begynnynge thou laydeſt the foundation of therthe: and the heuens are thy handy worke.

They ſhall peryſhe whã thou ſhalte ſtande faſte: and all thīges ſhall waxe olde lyke a garment: thou ſhalte dreſſe them agayne lyke a garmente, and they ſhall be chaunged.

But thou art euyn thy very ſelfe: and thy yeres ſhall neuer be ended.

The chyldren of thy ſeruauntes ſhall dwell ſtyll: and theyr poſterite ſhall lyue proſperouſly, and bleſſedly in thy preſence.

De profundis. pſal.C.xxx.

Unto my moſte depe paynfull troubles: called I vpon the lorde.

Lorde here thou me: and let thy eares be attente vnto my depe deſyre.

If thou ſhuldeſt loke narowely vpon our wyckednes (o lorde) lorde, who myght abyde the?

But there is mercy with the: and therfore arte thou worſhypped.

I abyde the lorde, my ſoule abydeth hym: and I tary lokynge vp alway for thy promyſes.

My ſoule wayteth for the lorde: as deſyrouſly as do the watche men deſyre the day ſprynge.

Let Iſraell wayte for the lorde: for with the lorde is there mercy and plentuous redemption.

It is he yͤ ſhal redeme Iſrael: from all theyr wyckedneſſes.

¶ Domine exaudi. the.ij. pſal.C.xliij.

O Lorde here my prayer, lyſten vnto my feruent beſechynge: for thy trouthes ſake, graunte me for thy ryghtwyſenes.

Haue thou not to do wͭ thy ſeruaunt in iudgemēt: for in thy preſence no man lyuynge is reputed ryghtwyſe.

A cruell enemy verely perſecuted my ſoule: he hath caſte downe my lyfe in to therthe: he hath ſette me in darkenes, lyke as men iudged to dethe.

My ſpirite is ſore troubled within me: and my herte waxeth colde in my breſte.

But at laſt I remēbred yͤ days paſt: I cōſydered all thy workꝭ, & pondered in mynde yͤ dedes of thy handꝭ.

I ſtretched forthe my handes vnto the: my ſoule deſyrouſly panted and brethed for the: I gaped for the lyke thyrſty erthe.

Haſte the to graunte me, o lorde, for my ſpirite faynteth: hyde not thy face fro me, onles I be lyke men goynge downe in to theyr graues.

Make me ſhortely to here of thy mercyable goodnes, for in the do I truſt: ſhewe me yͤ way wherin I may go: for vnto thee haue I lyfted vp my soule.

Delyuer me from myne enemyes, o lorde, my god: for vnto thee do I hyde my selfe.

Teache me to do thy pleasures, for thou art my god: thy good spirite mought leade me in to the ryght way.

For thy names sake lorde refreshe me: for thy ryghtewysnes leade my soule out of this straunge anguyshe.

Yea and for thy mercyes sake all to destroy myn enemyes: and shake away all that trouble my soule, for I am thy seruaunt.

Glory be to the father, to the son, & to the holy ghoste.

As it was in the beggynnynge: as it is nowe, & euer shalbe. So be it.

¶ A preface.

Forasmuche good christen reder, as I am certaynly persuaded, that dyuerse persones of small iudgement and knowlege in holy scripture haue ben offended, for that I in the englyshe prymer, whiche I lately set forthe, I dyd omytte & leaue out the letany, whiche I take god to witnesse I dyd not of any peruerse mynde or opinion, supposyng that our blessed lady, and holy sayntes, ought in no wyse be prayed vnto, but rather because I was not ignoraunt of the wycked opinion, and vayne superstitious maner, that dyuerse and many persones haue not onely vsed in worshyppynge of them: but also supposyng that god by Christe wolde none otherwyse gladly here and accept theyr petitions and prayers, but by his blessed mother, and sayntes, whiche [illegible] this. That yf a man haue a ſute to any temporall prince, that than they muſt nedes fyrſt make meane vnto hym by ſome man that is in his fauour. Whiche fonde reaſon, although it be nothynge lyke betwene god and vs, as it is betwene a worldly prince and his ſubiecte, for that that god in all places, and at all tymes dothe both knowe & here our peticiōs, whiche any worldly prince doth not nor can not without another meane. And although it be nothyng lyke nor true, as concernyng the neceſſite, that we by the cōmaundement of holy ſcripture, muſt of neceſſite pray to our bleſſed lady, & ſayntes, or ỷ otherwyſe we can not be herde: yet is it true, as concernyng ỷ we muſt nedes haue a peace maker and mediatour to our heuenly father, whiche is his only ſon, and our only ſufficiēt & eternall mediatour Jeſu Chriſt. Wherfore for the cōtinuacion of ſuche weyke myndes, and ſomwhat to beare theyr infirmities, I haue nowe at this my ſeconde edition of the ſayde prymer, cauſed the letany to be prynted & put in to the ſame, truſtynge, that they by theyr olde vntrue opinion before alleged, ne yet by any other lyke, wyll abuſe the ſame.

Ryghte doubtfull it is (as I thynke) to pray vnto all thoſe that be mentioned, named, and called ſayntes in the cōmon prymers in laten. For although many of them (by what auctoritie, I can not tell) haue ben canoniſed and made ſayntes, by ſuche as haue ben byſhoppes of Rome: yet whether they be ſayntes or no, I cōmitte to the ſecrete iudgement of god.

The antheme.

Ne reminiſcaris.

Lorde remembre not our greuous offences, or thoffences of our parentes, neyther take thou vengeaunce of our ſynfulnes, but haue mercy on vs, and ſpare thy poore people, whom thou haſt redemed with thy moſte precious bloude, and be not euer angry with vs.

The letany.

Lorde haue mercy on vs.
Chriſte haue mercy on vs.
Lorde haue mercy on vs.
God the father of heuens, haue mercy on vs.
God the redemptor of this worlde: haue mercy on vs.
God the holy ghoſte: haue mercy on vs.
The holy Trinite in one godhed: haue mercy on vs.
Saynt Mary perpetual virgin and mother of Chriſt, pray for vs.
S. Mighell, pray for vs.
S. Gabriell, pray for vs.
S. Raphaell, pray for vs.
All holy aungels & archaungels, pray ye for vs.
S. John Babtiſte, pray for vs.
All holy patriarches & prophetes, pray ye for vs.
S. Petre, pray for vs.
S. Paule, pray for vs.
S. Andrewe, pray for vs.
S. John euangeliſt, pray for vs.
S. James, pray for vs.
S. Thomas of Inde, pray for vs.
S. Philip, pray for vs.

S. Mathie, pray for vs.
S. Bartholomewe, pray for vs.
S. Symon, pray for vs.
S. Thade, pray for vs.
S. Barnabe, pray for vs.
S. Marke, pray for vs.
S. Luke, pray for vs.
All holy apoſtles & euãgeliſtes, pray ye for vs.
All holy diſciples and innocentes, pray ye for vs.
S. Stephane, pray for vs.
S. Line, pray for vs.
S. Clete, pray for vs.
S. Clement, pray for vs.
S. Ciprian, pray for vs.
S. Eraſmus, pray for vs.
S. Edmunde kynge and confeſſor, pray for vs.
S. George, pray for vs.
All holy martires, pray ye for vs.
S. Edwarde kynge, pray for vs.
S. Hierome, pray for vs.
S. Auſten, pray for vs.
S. Ambroſe, pray for vs.
S. Gregory, pray for vs.
S. Barnarde, pray for vs.
S. Bede, pray for vs.
S. Chriſoſtome, pray for vs.
S. Albane kyng and fyrſt martire of Englande, pray.
S. Martine byſhop, pray for vs.
S. Antony, pray for vs.
S. Nicholas, pray for vs.
S. Benedicte, pray for vs.
S. Fraunces, pray for vs.

All the

All holy confeſſours, pray for vs.
All holy monkes and heremytes, pray for vs.
S. Marie Magdalen, pray for vs.
S. Anne, pray for vs.
S. Katherine, pray for vs.
S. Margaret, pray for vs.
S. Helene, pray for vs.
S. Luce, pray for vs.
S. Cecile, pray for vs.
S. Agnes, pray for vs.
All holy virgins, pray for vs.
All holy wydowes, pray for vs.
All ſayntes, pray for vs.
Propiti⁹ eſto. Be mercyfull to vs, and ſpare vs lorde.
Be mercyfull to vs, and delyuer vs lorde.
From all ſynne, delyuer vs lorde.
From all errour, delyuer vs lorde.
From all euell, delyuer vs lorde.
From ẏ crafty traynes of ẏ deuyll, delyuer vs lorde.
From the imminent peryll of ſynne, delyuer vs lord.
From the poſſeſſion of deuyls, delyuer vs lorde.
From the ſpirite of fornicacion, delyuer vs lorde.
From the deſyre of vayne glory, delyuer vs lorde.
From ẏ vnclenes of mynde ⁊ body, delyuer vs lorde.
From vnclene thoughtes, delyuer vs lorde.
From the blyndnes of the herte, delyuer vs lorde.
From ſodeyn ⁊ vnprouided dethe, delyuer vs lorde.
From peſtilence and famyne, delyuer vs lorde.
From all mortall warre, delyuer vs lorde.
From lyghtnynge and tempeſtious wethers, dely.
From ſedicions and ſciſmes, delyuer vs lorde.
From euerlaſtyng dethe. Delyuer vs lorde.

By the pryuie miſterie of thy holy incarnation, help.

By thy holy natiuitie, delyuer vs lorde.

By thy baptiſme, faſtynges, and temptacions, delyuer vs lorde.

By thy paynfull agony in ſwetyng bloude & water, delyuer vs lorde.

By ye paynes & paſſion on thy croſſe, delyuer vs lorde.

By thy dethe and buryenge, delyuer vs lorde.

By thy reſurrection and aſcenſion, delyuer vs lorde.

By the commynge of the holy ghoſte, delyuer vs lorde.

In tyme of our tribulacions, delyuer vs lorde.

In the tyme of our felicitie, defende vs lorde.

In the houre of dethe, delyuer vs lorde.

In the day of iudgement, delyuer vs lorde.

We ſynners, pray the to here vs lorde.

That it mought pleaſe the lorde to gouerne and leade thy holy catholyke churche. We beſeche the to here vs.

That y^u vouche ſafe y^t our byſhops, paſtors and miniſters of thy churche, may in holy lyfe, & in thy lawe & holy worde fede thy people. We pray the to here vs.

That thou vouchſafe, that all peruerſe ſectes & ſclaunders may be auoyded. We pray the to here vs.

That thou vouchſafe, that all, whiche do erre, and be deceyued, may be reduced in to the waye of veritie. We pray the to here vs.

That thou vouchſafe that we may the deuyll & all his pompes, cruſhe and treade vnder fote. We pray.

That thou vouchſafe to ſende vs plentie of faythfull worke men in to thy harueſt. We pray the to here vs.

That thou vouchſafe lorde to gyue the hearers of thy worde, lyuely grace, to vnderſtande it, & to worke therafter, by the vertue of the holy ghoſte. We pray the.

¶ That all extreme pouertie, thou pleaſe lorde to recomforte. We pray the to here vs.

¶ That they, whiche are weake in vertue, & ſone ouercome in temptation, thou of thy mercy wylte helpe and ſtrengthen them. We pray the to here vs.

¶ That yͧ vouchſafe to gyue vniuerſal peace amongeſt all kynges, and other rulers. We pray the to here vs.

¶ That thou vouchſafe to preſerue our moſte gracious ſouerayne lorde and kyng, Henry the eyghte, his moſt gracious quene Anne, all theyr poſteritie, ayders, helpers, and true ſubiectes. We pray the to here vs.

¶ That our miniſters & gouernours may vertuouſly rule thy people. We pray the to here vs.

¶ That thy people in affliction, or in peryl and danger, by fyre, water, or lande, thou wylte vouchesafe to defende and preſerue. We pray the to here vs.

¶ That trauaylyng women may haue ioyfull ſpede in their labour. We pray the to here vs.

¶ That all yonge orphanes, and ſycke people, yͧ pleaſe lorde to noryſhe & prouide for. We pray the to here vs.

¶ That all beyng captiue or in priſons, thou wylt ſende delyueraunce. We pray the to here vs.

¶ That vnto all people lorde, thou wylte ſhewe thy ineſtimable mercy. We pray the to here vs.

¶ That thou wylt forgyue all warryars, perſecutours, and oppreſſours of thy people, and to conuerte them to grace. We pray the to here vs.

¶ That the frutes lorde on the erthe may gyue good encreaſe, and yͭ thou wylte conſerue them. We pray the.

¶ That thou lorde wylte here our prayer. We pray the.

O the very ſonne of god. We pray the to here vs.

O lambe of god, whiche takeſt away the ſynnes of the worlde, the worlde, haue mercy on vs.

O lambe of god, whiche takeſt away the ſynne of the worlde, haue mercy on vs.

O lambe of god, whiche takeſt away the ſynne of this worlde, gyue peace and reſt vnto vs.

¶ The verſicle.

¶ O lorde here thou my prayer. ¶ Thaunſwere.

¶ That my callynge may come to thyne eares.

¶ The colectes or prayers.

O Omnipotent & mercyful god, the father eternall, whiche doſte not deſpiſe vs ſynners, bewaylynge with cōtrite herte, for offendyng thy hye maieſtie, we pray the by thy grace & mercy to bowe vs here to the, to here our prayers, to forgyue vs our offēces, and cōforte vs in our afflictiōs. And forgyue lorde them that oppreſſe vs. And yͭ our ghoſtly enemy haue no power to deuoure vs (as he deſyreth) but yͭ we may ſtrongly withſtāde his traudes and ſnares, to our cōforte, that we may dye in the very true catholyke fayth, & reſte with the eternally, our lorde Jeſu Chriſte. So be it.

¶ The verſicle.

¶ We haue ſynned with our fore fathers.

¶ Thaunſwere.

¶ Iniquite haue we wrought with vniuſte lyuynge.

LOrde god, whiche doſte not ſuffre ſynners to peryſſhe & dye in theyr workes, but rather wyll that they ſhall conuerte and lyue, we humbly pray the to forgyue vs nowe, whyle we haue tyme and ſpace. And gyue vs grace that we do not abounde in ſynne, nor in iniquite no more, leſt thou lorde be wrothe with vs. And mekely we pray the lorde to open the verite of our true catholike fayth, & deſtroy all Antichriſtes with all theyr imaginacions, and craftye deceytes, whiche worke in theyr contraryes and mouyng thy people to contencion, (cease this scisme lorde) & that thy moste holy worde of thy gospelles may plenteously be preached, without feare or dissimulacion: whiche bryngeth both thy holy spirite and lyfe, to comforte all that hunger or thyrste to receyue thereof, by the meanes of our lorde Jesu Christe. So be it.

O Moste hye and myghtie lorde god, and kynge of peace, whiche, whan thou tokest thy moost holy humanite vpon the, in the wombe of the moost holy virgin Mary, than by the hye prouision of thy fathers deuine power, all the vniuersall worlde was in peace and concorde. Wherfore mercyfull lorde god, we praye the to preserue our kynge .H. his spouse, and counsellers, and all gouernoures, and the whole vniuersall commonwealth of this realme in peace and concorde. And not onely his lande, but all realmes in the worlde, that we may haue one god, one fayth, and one lawe, by the ordinaunce of our lorde Jesu Christe, whiche reigneth in ẏ worlde of worldes. So be it.

¶ An expoſition after the maner of a contemplation vpon the .li. pſalme, called Miſerere mei deus.

Alas wretche that I am, comfortleſſe and forſaken of al men, which haue offended bothe heuen and erthe. Whyther ſhall I go? or whyther ſhall I turne me? To whom ſhall I flye for ſocoure? who ſhall haue pitie or cōpaſſion on me? Unto heuen dare I not lyft vp myn iyes, for I haue greuouſly ſynned agaynſt it. And in yͤ erthe can I fynde no place of defence, for I haue ben noyſome vnto it. What ſhall I nowe do? ſhall I deſpayre? God forbyd. Full mercyfull is god, and my ſauiour is meke and louynge. Therfore onely god is my refuge, he wyll not deſpiſe his creature, nother forſake his owne ymage. Unto the therfore moſte meke and mercyfull god come I, all ſadde and ſorowfull, for thou onely arte my hope, and thou art only the toure of my defence. But what ſhall I ſay vnto the, ſyth I dare not lyfte vp myn iyes? I wyll poure out the wordes of ſorowe, I wyll hertely call for mercy, and wyll ſay:

Haue mercy vpon me (oh god) accordynge to thy greate mercy.

¶ God whiche dwelleſt in lyghte that no man can attayne, God whiche arte hydde & canſt not be ſene with bodely iyes, nor comprehended wt any vnderſtandynge that euer was made, neyther expreſſed with yͤ tonges of men or angels. My god, the whiche arte incomprehenſible do I ſeke, the whiche canſte not be expreſſed, do I call vpon, what thyng ſoeuer thou arte, whiche arte in euery place. I knowe that thou arte the mooſte hye and excellent thynge, yf thou be a thynge, and not rather the cauſe of all thynges, yf I may ſo call the. For I fynde no name, by ẏ whiche I may name or expreſſe thyn inenarrable maieſtie. God (I ſay) whiche arte all thynges that are in the, for ẏ arte euyn thyn owne wyſedome, thy power, and thy moſt gracious felicite. Seynge therfore that thou arte mercyfull, what arte thou, but euyn the very mercy it ſelfe? And what am I, but very miſerie? Beholde therfore (o god) whiche arte mercy, beholde miſery is before the, what ſhalte thou do mercy? truely thy worke. Canſt thou do other wyſe than thy nature is? And what is thy worke? Merely to take away miſery, and to lyfte vp them that are in wretched cõdition. Therfore haue mercy on me (oh god.) God I ſay, whiche arte mercy, take away my miſery, take away my ſynnes, for they are myn extreme miſery. Lyfte vp me, whiche am ſo myſerable, ſhewe thy worke in me, & exerciſe thy power vpon me. One depthe requireth another, the depthe of myſerye requireth ẏ depth of mercy. The depth of ſynne aſketh the depth of grace and fauour. Greater is the depthe of mercy, than the depthe of myſery. Let therfore the one depthe ſwalowe vp the other. Let the botomleſſe depthe of mercy ſwalowe vp the profounde depthe of myſery. ¶ Haue mercy on me (oh god) accordyng to thy great mercy. Not after the mercy of men, whiche is but ſmall, but after thyne owne mercy, whiche is great, whiche is unmeaſurable, whiche is incomprehenſible, whiche paſſeth all ſynnes wͭout compariſon. Accordynge to that thy great mercy, with the whiche thou haſt ſo loued the worlde, that thou wouldeſt gyue

thyn only

thyne onely ſonne. What mercy can be greater? what loue can be more? who can deſpayre? who ſhulde not haue good cōfidence? God was made man, and crucified for men. Therfore haue mercy on me (oh god) accordynge to this thy great mercy, by the whiche thou haſte gyuen thy ſonne for vs, by whiche thrughe hym thou haſt taken away the ſynne of ẏ worlde, by which thrugh his croſſe, ẏ haſt lyghtned all men, by whiche thrugh hym thou haſte redreſſed all thynges in heuen and erthe. Waſhe me, oh lorde, in his bloude, lyghten me in his humilite, redreſſe me in his reſurrection. Haue mercy on me (oh god) not after thy ſmall mercy, for that is but thy ſmall mercy in compariſon, whan thou helpeſt men of theyr bodely yuels: but it is great whan thou forgyueſt ſynnes, and doſte eleuate men by thy fauour, aboue the toppe of the erth. Euyn ſo lorde haue mercy on me, accordyng to this thy great mercy, that thou turne me vnto the, that thou put out my ſinnes, and ẏ thou iuſtifie me by thy grace and fauour.

And accordynge to the multitude of thy compaſſions/ wype away myn iniquitie.

¶ Thy mercy lorde is the abundaunce of thy pitie, by the whiche thou lokeſt gently on the pore & wretched. Thy compaſſions are the workes and proceſſes of thy mercy. Mary Magdalene came vnto thy fete (good Ieſu) ſhe waſhed them with her teares, and wyped them with her heere, thou forgaueſt her, & ſenteſt her away in peace. This was (lorde) one of thy cōpaſſiōs. Peter denyed the, and forſoke the with an othe, thou lokedſt vpon hym, & he wepte bytterly, thou forgaueſt hym, and madeſt hym one of the chefe amonge thyne apoſtles. This was (lorde) another of thy cōpaſſions.

¶ The thefe on the croſſe was ſaued with one worde. Paule in the furious woodnes of his perſecucion was called, and by and by was fylled with the holy ghoſte. ¶ Theſe are lorde thy cõpaſſions. ¶ The tyme ſhulde fayle me, yf I ſhulde nombre all thy mercyfull compaſſions. For loke howe many ryghtwyſe men there be, and ſo many are thy godly compaſſions. ¶ There is none that can glory in hym ſelfe. Let them all come ẏ are ryghtwyſe, eyther in erthe, or in heuen, and let vs aſke them before the, whether they be ſaued by theyr own power and vertue. And ſurely all they wyll anſwere with one herte, and one mouthe, ſayenge: Not vnto vs (lorde) not vnto vs, but vnto thy name gyue all the prayſe, for thy mercy, and for thy truthes ſake. For they in theyr owne ſwerde poſſeſſed not the lande, & theyr own arme or power ſaued them not: but thy ryght hande, & thyn arme, and the lyghtenyng of thy countenance, for thou delytedſt in them, that is, they are not ſaued for theyr owne deſeruynges, leſt any man ſhuld boſte hym ſelfe, but bycauſe it pleaſed the ſo to be. Whiche thynge the prophete dothe alſo more expreſſely witneſſe of the, whan he ſayth: He ſaued me, bycauſe he wolde haue me. Syth therfore that thou art the ſame god, with whom is no alteratiõ or variablenes, neither art thou chaunged vnto darknes: and we thy creatures as wel as our fore fathers, whiche were borne vnder concupiſcẽce, ſynners as well as we. And ſyth there is but one mediator and atonement maker betwene god and man, that is Chriſt Jeſus, whiche intreateth for euer, why doſt thou not poure out thy plenteous compaſſiõs vpon vs, as well as ẏ dydeſt vpon our fathers? Haſte thou forgoten vs? Or are we onely ſynners? Why not [illegible] to be/ [illegible] thy werkes thy mercy [illegible] O Lorde our god, I beleue and surely beleue the, to put out myne iniquite, accordynge vnto the multitude of thy compassions. For many, yea and infinite are thy compassions. Thus accordynge (I say) to the multitude of thy compassions, thou vouchesafe to quenche my synnes, that as thou hast taken and accepted innumerable synners, and hast made them ryghtwyse: so in thee thou lyste ryse and take me, & make me ryghtwyse, through thy grace and fauour. ¶ Therfore accordynge to the multitude of thy compassions, wype awaye myn iniquite. Clense and purifie my herte, that after all myn iniquite is put out, and all my herte clensed, it may be as a clene table, in ẏ whiche the fynger of god may wryte the lawe of his loue and charite, with ẏ whiche can none iniquite contynue.

Yet washe me more from myn iniquite/ and clense me from my synne.

¶ Of grace and knowlege (oh lorde) thou hast ones put out myne iniquite/ thou hast put it out agayn, and hathe washed me a thousande tymes: howe be it yet washe me from myn iniquite, for I am fallen agayn. Haste thou lefte to forgyue a synfull man but a certayne numbre of his synnes/ whiche whan Peter enquyred, Howe often shall my brother offende agaynst me, and I shall forgyue hym? whether seuen tymes? Christ answered: I say not seuen tymes, but seuenty tymes seuen tymes/ takynge there certayne nombre, for an infinite nombre. Syth than, that a man must forgyue so often, shall than ẏ pardonynge and forgyuynge be graunted of a man? Is not god more than man? Is he not better than man? yes certes god is ẏ great lorde,

Mathei. xviij. et Lu. xvij.

and euery man lyuyng is nothyng but all vanite. And onely god is good, and euery man a lyer. Haſte thou not ſayde: In what houre ſoeuer the ſynner dothe repent, I wyll not remembre any of his iniquities? Beholde, I a ſynner doth repent and mourne, for myn olde paynes ſores feſtred within, ⁊ nowe are they broken forthe for myn owne folyſhenes. I am depreſſed ⁊ ſore broken. I walke in continuall mournyng. I am feble and very weyke. I rored for the ſorowe of myn herte. Lorde all my deſyres are before the, and my ſorowfull ſyghes are not vnknowen vnto the. Myne herte trembleth and panteth for ſorowe, my ſtrength fayleth me, and euyn the very ſyghte of myn iyes ceaſe from theyr office. Wherfore than (oh lorde) doſte ẏ not put away myn iniquities? And yf thou put it out accordyng to the multitude of thy mercyes: yet waſhe me more from myne iniquitie, for yet am I not perfectely puryfyed. Fyniſhe thy worke, take away the hole offence ⁊ alſo the payne ẏ is due vnto the cryme, encreaſe thy lyghte within me, kyndle myn herte with thy loue ⁊ charite, put out all feare, for perfecte loue ſendeth away feare. Let the loue of the worlde, the loue of ẏ fleſhe, the loue of vayne glory, and the loue of my ſelfe, vtterly departe fro me: yet ſtyll more and more, waſhe me from myne iniquite/by the whiche I haue offended agaynſte my neyghbour/and clenſe me from my ſynne that I haue commytted agaynſt god. I wolde haue ẏ put away not onely the faute and payne that foloweth it, but alſo the occaſion and nouryſſhement of ſynne. Waſhe me, I ſay, with the water of thy moſte gracious fauour, with water, of whiche he that drynketh ſhall not thyrſt for euer/but it ſhall be made in hym a fountayne of lyuyng water, runnynge in to euerlaſtynge lyfe. Waſhe me with the water of my teares/waſhe me with the confortable waters of thy holy ſcriptures, that I may be numbred amonge them, vnto whome thou ſayeſt: Nowe are ye clene for my wordꝭ ſake, whiche I haue ſpoken vnto you. Joh.xiij.

For I knowledge myn iniquitie/and my ſynne is euer before myn iyes.

Although through the beholdynge of thy mercy and compaſſions, I may be bolde to flye vnto the (oh lorde) yet wyll I not come as ẏ pharise, whiche prayed not, but rather prayſed hym ſelfe, and diſpiſed his neyghbour: but I come vnto the as the publicane, whiche durſte not lyfte vp his iyes vnto heuen, for I alſo do knowlege myn iniquite/and whyles I ponder my ſynnes, I dare not lyfte vp myn iyes, but humblynge my ſelfe with ẏ publicane, I ſay: God be mercyfull to me a ſynner. Lu.xvi. My ſoule wauereth betwene hope and fere, and ſomtyme for the feare of my ſinnes, whiche I fele and knowlege to be in me, I am redy to deſpayre/ſomtyme through the hope of thy mercy, I am lyfted vp and conforted. Neuertheles bicauſe that thy mercy is greater thā my miſerie, I wyll euer lorde truſt in the/ and wyll ſynge out thy plenteous cōpaſſions for euer, for I knowe that thou deſyreſt not ẏ dethe of a ſynner, but rather that he were conuerted, and that he wolde knowlege his iniquite, and forſake his ſynne, & to come to the that he may lyue.

My god graunte me that I may lyue in the/ for I knowlege my wyckednes/I knowe what a greuous burthen it is/howe copious/and howe ieopardous/I am not ignoraunt of it/I hyde it not/but ſet it euyn be-

Thy selfe/ that I now knowe truely my iniquitie/ and knowledge vnto the [illegible] agaynst my soule. And also my synne, whiche I haue [illegible] done agaynst the, is euer agaynst me. And therfore it is agaynst me/ because I haue synned agaynst the. And it is truely agaynst me/ for it is euer agaynst my soule/ and accuseth me euer before the my iudge/ and condempneth me euer, and in euery place: and it is so agaynst me, that it is euer before my face/ & standeth euer agaynst me, that my prayer may not perce through vnto the/ that it myght take thy mercy fro me/ and lette thy mercy that it can not come at me: therfore do I tremble/ & therfore do I mourne/ beseching the of thy mercy. Wherfore (oh lorde) as thou hast gyuen this grace vnto me to knowe my wyckednes/ and to bewayle my synne: so accomplyshe this thy beneuolence/ gyuyng me a perfecte fayth/ and bryngyng me vnto thy son/ whiche hath made a full satisfaction for all my synnes. Gyue me lorde this precious gyfte/ for euery good gyfte, and euery perfecte gyfte is from aboue, comyng from the father of lyghte.

Agaynst the onely haue I synned: & haue done that/ whiche is euyll in thy syght: that thou mayst be iustified in thy wordes: and mayst haue the victorie/ whan thou art iudged.

¶ I haue ouermoche synned vnto the alone/ for thou commaunded me, that I shulde loue the for thy selfe/ and shulde loue all creatures for thy sake. But I haue loued a creature more than the creatour & [illegible] for it selfe. What is synne, but to loue a creature for it selfe/ And what is that, but to do agaynst the? Surely [illegible]

[illegible] that

that loueth a creature for it ſelfe, maketh that creature his god. And therfore haue I ſynned agaynſt ŧ only for I haue made a creature my god. Alſo haue I take the glory / and haue ben iniurious only to the / for I haue not offended agaynſt any creature, in that I haue for any cauſe or cõfidence in it. For it was not cõmaunded vnto me, that I ſhulde loue any creature for it ſelfe. If thou haddeſt commaunded me, that I ſhuld haue loued an angell, onely for hym ſelfe / and I had loued money for it ſelfe / than no doubte I had offended agaynſt the angell. But ſyth that thou onely arte to be beloued for thy ſelfe, that is to ſay, without any reſpecte eyther of good or euyll / and euery creature is to be loued in the and for thy ſake. Therfore haue I ſurely offended only agaynſt the / for I haue loued a creature for it ſelfe. [illegible]

¶ But yet haue I worſe done / for I haue ſynned euyn in thy ſyghte. I was nothyng aſhamed to ſynne before thy face. Oh mercyfull god, howe many ſynnes haue I done in thy ſyghte / whiche I wolde in no wyſe haue done before mortall men / yea that I wolde not in any caſe that men ſhulde knowe? I feared men more than the / for I was blynde, and loued blyndnes / and ſo dyd I nother ſe nor once conſydre the. I had onely fleſhely eyes / therfore dyd I onely feare & loke on men, whiche are fleſhe. But thou lokedſt on all my ſynnes / & nombredſt them. Therfore I can neyther hyde them from the / neyther turne my backe and flye from thy face. [illegible]

¶ Whyther ſhall I go from thy ſpirite? And whyther ſhall I flye from thy face? What ſhall I than do? Whyther ſhall I turne me? Whom ſhall I fynde to be my defender? Whom I pray you, but the my god? Who is ſo good? who is ſo gentle? who is ſo mercyfull? For

thou

thou holdeſt vnder ſubieccion all creatures in gētlenes. It is one of thy cheſeſt proprieties to forgyue & be mercyfull. For through mercy and forgyuenes, thou doſte moſte declare thy almyghtynes. I graunte lorde, that I haue offended only agaynſt the/and haue done that, whiche is euyll in thy ſyght. Haue mercy therfore on me, and expreſſe thy puyſſaunce in me/that thou mayſt be iuſtified in thy wordꝭ. For thou haſt ſayd, that thou cameſt not to call the ryghtwyſe, but ſynners vnto repentaunce. Iuſtefie me lorde, accordyng to thy wordꝭ/ call me, receyue me, & gyue me grace to do true workꝭ of repentaunce. For this cauſe waſte thou crucefied/

Iohñ.iij. deade/ and buryed. Thou ſaydeſt alſo: whan I am lyfted vp from of the erthe/I wyll drawe all vnto my ſelfe. Uerefie thy wordes/ drawe me after the/ let vs runne together in the ſwetenes of thyn oyntementes.

Mat.xj. Beſydes that thou ſaydeſt: Come vnto me all ye that labour, and are laden, & I wyll eaſe you. Loo, I come vnto the laden with ſynnes, labourynge day & nyghte in the ſorowe of myn herte, refreſhe and eaſe me lorde, that ȳ mayſt be iuſtefied and ꝓued true in thy wordꝭ/ and mayſt ouercome whan thou art iudged. For there are many that ſay, he ſhall haue no ſocoure of his god. God hath forſaken hym. Ouercome lord theſe ꝑſones, whan thou arte thus iudged of them, and forſake me not at any tyme. Gyue me thy mercy and holſome ſocoure/ and than are they vanquyſſhed.

¶ They ſay that thou wylt haue no mercy on me, and that thou wylte caſte me clene out of thy fauour, and no more receyue me. Thus arte thou iudged of men/ and thus men ſpeake of the/ and theſe are theyr determinations. But thou whiche art meke and mercyfull, haue mercy on me, and ouercome theyr iudgementes/ ſhewe thy mercy on me/and let thy godly pitie be prayſed in me. Make me a veſſell of thy mercy, that thou mayſt be iuſtefied in thy wordꝭ, and haue the victorie whan men iudge the / for men iudge yͤ to be fierce and inflexible. Ouercome theyr iudgemēt with mekenes and beneuolence / ſo that men may lerne to haue compaſſion on ſynners/ & that malefactours may be enflamed vnto repentaūce, ſeinge in me, thy pitie & mercy.

Loo I was faſhoned in wyckednes / and my mother cōceyued me/polluted with ſyn.

¶ Beholde not lorde the greuouſnes of my ſynnes, conſydre not the multitude, but loke mercyfully vpon me, whiche am thy creature. Remembre that I am duſte, and that all fleſhe is as wythred hay. For lo, I am faſhoned in wyckednes, & in ſynne hath my mother conceyued me. My naturall mother (I ſay) hath conceyued me of cōcupiſcence/and in her am I polluted with originall ſynne. What is originall ſynne, but the lacke of originall iuſtice, and of the ryght and pure innocēcy, whiche man had at his creation? Therfore a man cōceyued and borne in ſuche ſynne, is hole croked & out of frame. The fleſhe coueteth agaynſt the ſpirite / reaſon is ſklender/the wyll is weyke/man is frayle and lyke vanite/his ſenſes deceyue hym/his imagination fayleth hym/his ignoraūce leadeth hym out of the ryght way/& he hath infinite impedimentes, whiche plucke hym from goodnes, and dryue hym in to euyll. Therfore originall ſynne is the roote of all ſynnes / and the nurſe of all wyckednes. For albe it that in euery man of theyr owne nature it is but one ſynne, yet in power it is all ſynnes. Thou ſeiſt therfore lorde what I am,

and of

wited, wherfore I am. For in originall ſynne, whiche
conteyneth all ſynnes and iniquities, ſo it am I faſhe-
ned, and in it hath my mother conceyued me. Syth
then I am bore in ſynnes, & encombred wt ſynnes on eue-
Ro.vij. ry ſyde, howe ſhall I eſcape? For when I wolde, that
do I not, but the yuell y I wolde not, that do I. For
I fynde a nother lawe in my membres, rebellyng agaynſt
the lawe of my mynde, and ſubduinge me vnto y lawe
of ſynne and dethe. ¶ Therfore the more frayle and en-
ſlaued thy godly beneuolēce ſeith me, ſo moche y more
let it lyfte vp and conforte me. Who wold not pitie one
that is ſycke? who wolde not haue cōpaſſion on hym
Luce.x. that is diſeaſed? Come come thou ſwete Samaritan,
and take vp the wounded & halfe dead, cure my woūds,
poure in wyne and oyle, ſet me vpon thy beaſt, brynge
me in to the hoſtrie, cōmyt me vnto the hooſt, take out
two pence, and ſay vnto hym: what ſoeuer y ſpendeſt
aboue this, whā I come agayn, I wyll recōpēce the.

Lo thou haſte loued truthe, the vnknowen and ſecrete thynges of thy wyſedome haſte thou vttered vnto me.

¶ Come moche ſwete Samaritane, for beholde thou haſt loued truthe, the truthe (I ſay) of thy promyſes, whiche thou haſte made vnto mankynde, them haſte thou truely loued, for thou haſt made and kepte them: ſo that thy loue is nothynge els, but wyll to do good, for in thy ſelfe thou arte immutable and vnmoueable, thou beſt not moued to loue, and ceaſeſt not to loue (as men do) neyther doth thy loue ſo come & go. But thou arte ſuche a louer as doeth neuer chaunge, for thy loue is very good. ¶ Thy loue therfore wherwith thou loueſt a creature, is to do it good, & whom thou moſte loueſt, to them arte thou mooſte beneficiall. ¶Therfore what meaneth, that thou loueſt truthe / but that of thy gracious mercy thou makeſt vs promyſes / and fulfylleſt them for thy truthes ſake. ¶Thou dydeſt promyſe vnto Abraham a ſonne, whan he was aged. ¶Thou fulfylleſt thy ꝓmyſe in olde and baren Sara / bicauſe thou loueſt truthe. ¶Thou promyſedſt vnto the chyldren of Iſraell a lande that flowed with mylke and hony / and at laſt dydeſt gyue it them, for thy truthes ſake.

¶ ¶Thou madeſt a promyſe to Dauid, ſayenge: I ſhal ſet vpon thy ſeate regall, one of the frute of thy body / and it came euyn ſo to paſſe / bicauſe thou woldeſt be founde true. ¶There are other innumerable ꝓmyſes / in whiche thou haſte euer ben faythfull / bicauſe thou louedſt truthe. ¶Thou haſt ꝓmyſed ſynners, whiche wyll come vnto the / forgyuenes, and fauour / and thou haſte neuer defrauded man / for thou haſt loued truth. ¶That vnthryfty ſon, that toke his iourney in to a farre countrey, and waſted all his goodes with ryotous lyuynge / whan he came to hym ſelfe, he retourned vnto the, ſayenge: Father, I haue ſynned agaynſt heuen, and before the / nowe am I not worthy to be called thy ſonne / make me as one of thy hyred ſeruaũtes. Whan he was yet a great way of / thou ſaweſt hym / & hadeſt compaſſion on hym / and ranneſt vnto hym / fallynge vpon his necke, & kyſſyng hym / thou broughteſt forthe the beſte garment / and putteſt a rynge on his fynger / and ſhowes on his fete / thou kylledſt that fatted calfe / and madeſt all the houſe merye, ſayenge: Let vs eate and be mery / for this my ſonne was deade, & is alyue agayne / he was loſt, and is nowe founde.

Luce.xv.

¶ Why dydeſt thou all this lorde god? ſurely bicauſe thou loueſt truthe. Loue therfore (o father of mercies) this truthe in me/ whiche returne vnto yͤ from a farre countrey/ runne towardes me / and gyue me a kysse of thy mouthe/ gyue me those chefe garmẽtes/ drawe me in to thy house/ kylle that fatted calfe / that all whiche truſt in the may reioyſe in me/ and eate together in ſpirituall feaſtes. Oh lorde wylt thou exclude me alone? and wylt thou not kepe this truthe vnto me? yf thou ſhuldeſt loke narowly on our wickednes (oh lord) lorde, who myghte abyde the? But lorde thou wylte not be ſo ſtrayte vnto us / for thou loueſt truthe/ yea and that with a feruent and incomprehenſible loue.

¶ Whiche is the truthe that thou ſo loueſt? Is it not
Jo.xiiii. thy ſonne, that ſayd: I am the way/ truthe/ and lyfe? He is the very truthe, of whom all truthe is named in heuen, and in erthe. This is it that thou haſte loued/ and in it onely haſte thou delyted/ for thou dydeſt fynde it pure and without ſpotte / and wouldeſt that it ſhulde dye for ſynners. Kepe therfore (oh god) this truthe. Beholde, I am a great ſynner, in whom yͤ mayſt kepe it/ to whom thou mayſt forgyue many ſynnes/ whom thou mayſte purefie in the bloude of thy Chriſte / and whom thou mayſt redeme thrughe his paſſion. Why (oh lorde) haſt yͤ gyuen me this knowlege of thy ſonne, and this faythe of hym? Becauſe I ſhulde ſe my redempcion, and not to attayne it, that I myght by that meanes be the more vexed with ſorowe? God forbyd. But rather that I may perceyue the remiſſion of my ſynnes, purchaſed by Chriſtes bloude / and ſo by his grace may obteyne it. Purge me therfore and redeme me, (oh lorde) for yͤ haſt vttered vnto me the vnknowen and ſecrete poyntes of thy wyſedome/ that this knowledge

ledge may helpe me, and brynge me vnto helthe. For truely the philoſophers neuer knewe theſe thynges/ they were vnknowen vnto them / yea and vtterly hyd from them. And no man knewe theſe thynges/excepte a fewe/whom thou louedſt entierly, before thy ſonnes incarnation. ¶ The moſte curious ſerchers of the worlde, I meane ẏ wyſe men of this world, lyfted vp theyr eyes aboue heuen/& yet coulde not fynde this thy wyſedome. For thou haſt hyd theſe thynges from the wyſe & prudēt/and haſt opened them vnto babes/ that is, to humble fyſhers, & thy holy ꝓphetes, which alſo haue vttered them vnto vs. And ſo haſte thou vttered the vnknowen and ſecrete thynges of thy wyſedome, & of thy ſcriptures vnto me. Why do I knowe them in vayne? I know them ſurely in vayne, yf they profite me not vnto my helthe and ſaluation. For the philoſophers, whā they knewe god by his meruelous creatures/they glorified hym not as god, neither were thankefull / but wexed full of vanities in their imaginations/and theyr folyſhe hertꝫ were blynded. Whan they counted them ſelues wyſe/they became fooles. Wylte thou ſuffre me lorde to be of theyr nombre? God forbyd. For thou arte euyn mercy it ſelfe, whiche doth neuer vtterly forſake any man. Fauour therfore lorde, fauour and ſpare thy ſeruaunt, and cōmaunde hym to be of the nombre of thy babes/that the vnknowen ſecretes of the wyſedome/whiche thou haſte opened to hym, may leade hym vnto the fountayn of wyſedome, whiche is an hye / that thou mayſte be prayſed in the worke of thy mercy/whiche yͧ doſte exerciſe towardes thy ſeruaunt (lorde) whiche neuer forſakeſt them that truſte in the.

Spryncle

Sprynckle me lorde with hyſope / & ſo ſhall I be clene / thou ſhalte waſhe me / and than ſhall I be whytter than ſnowe.

¶ Bicauſe lorde that thou haſte loued the truthe, and haſt opened vnto me yͤ vnknowen ſecretes of thy wyſedome, I am well conforted, and I truſte that yͧ wylte not caſte me out of thy fauour / but thou ſhalte ſprincle me with hyſope, and ſo ſhall I be clenſed. Hyſope is a lowe herbe, it is hote, and of a good ſauour. Whiche ſignifieth nothynge els, but thy onely ſonne, our lorde Jeſu Chriſte / whiche humbled hym ſelfe vnto dethe / euyn vnto the dethe of the croſſe / whiche with yͤ heate of his feruent charite loued vs, and waſhed vs from our ſynnes in his bloude / whiche with the redolent ſauour of his beneuolence & ryghtuouſnes, replenyſhed the hole worlde. Therfore wͭ this hyſope ſhalte thou ſprynckle me / whã thou powreſt vpon me the vertue of his bloude / whan Chriſte through faythe ſhall dwell in me / whan through loue I am ioyned with him / whan I ſhall counterfayte his humilite & paſſion / than ſhall I be clenſed from all myn vnclennes / than ſhalte thou waſhe me with myn owne teares / whiche flowe out of the loue of Chriſte: than ſhall I ſyghe vntyll I be wery / I ſhall water my bedde euery nyghte with my teares / ſo that it ſhall ſwym in them: and than ſhalte thou waſhe me / and I ſhall be whyter than ſnowe.

¶ Snowe is whyte & colde / but lorde yf yͧ ſprynckle me with hyſope / I ſhall be more whyte than ſnowe / for I ſhall be thoroughly endued wͭ thy ſplēdent lyght, whiche paſſeth all bodely whitnes. And whan I am enflamed with yͤ lyght / I ſhal forſake al my carnal cõcupiſcēces / colde vnto worldly thynges / & enflamed vnto heuenly.

Unto my hearyng ſhalte thou gyue ioye and gladnes / and my broſed bones ſhall be refreſhed.

¶ Than lorde ſhall I pray vnto the erly, that is in the begynnyng of thy lyghte, thou ſhalte here my voyce/ and I ſhall here what the lorde god ſhal ſpeake in me. For he ſhall ſpeake peace for his people/and ſhall gyue me peace. Lorde thou ſhalt gyue me peace/for I haue truſted in the. Unto my hearyng ſhalte thou gyue ioye and gladnes/whan I ſhall here ỹ confortable wordes that Mary herde. And what herde Mary? I ſpeake of that Mary, which ſate at the feete of Jeſus. What herde ſhe? Thy faythe hath ſaued the / go thy wayes in peace. Let me alſo here that the thefe herde: This day ſhalt thou be with me in Paradiſe. Than ſhall I haue ioye for the remiſſion of my ſynnes/and gladnes for thy bounteous and liberall promyſes. Shall I not reioyce and be gladde / whan thou ſhalte gyue me two folde for all my ſynnes? Than ſhall I begyn to taſte howe ſwete the lorde is/than ſhal I lerne to be conuerſaunt in heuenly thynges / and ſhall ſay with the prophete: how great and copious is that ſwetenes lorde, whiche ỹ haſte layde vp for them that feare the: than ſhall I reioyce & be gladde, and my broſed bones ſhall be refreſhed. What are the bones, whiche ſuſteyn the fleſhe/but the powers of our ſoule, and reaſon ỹ beare vp the fraylte of our fleſhe/that he runne not hedlonge in to all vices/that a man fall not hole in to vanitie, and ſo conſume away? Theſe bones I ſay are ſore broſed/ for the reaſon is prone & redy to all myſchefe. For euyn nowe the fleſhe obeyeth not reaſon / but reaſon muſte obeye the fleſhe/ſo ỹ I can not reſiſt vice/for my bones

Math. xxvj.

are broſed. And why are they broſed? For they haue forſaken the/the fountayne of lyuyng water/and haue dygged for them ſelues ceſterns full of chynes, whiche can holde no waters / for they are not fylled with thy grace/wͭout whiche, no man can lyue well. For without the we can do nothynge. ¶They truſted in theyr owne power, whiche is no power. And therfore faynted they in theyr owne folyſhenes. ¶Therfore let thy power come (oh lorde) & than ſhall theſe broſed bones be refreſhed. Let thy grace come/and yͤ fayth, whiche worketh thrugh loue. Let thy powers & gyftes aſſiſte me/and thã my broſed bones ſhalbe refreſhed. For my reaſon ſhall be mery/my memorie glad/& my wyll full of ioye. And thus ſhal they al reioyce. For aboue theyr owne naturall ſtrẽgth / whan they go about any good worke/they ſhall procede & proſpere well/neither ſhall they leaue it vnperfecte / but throughe thy helpe ſhall they brynge it to good paſſe and effecte.

Turne thy face from my ſynnes / & wype away all my wyckednes.

¶Why lokeſt yͧ lorde vpon my ſynnes? Why nombreſt thou them? Why conſydereſt thou them ſo diligently? Doſte thou not knowe that man is euyn as a floure of the felde? Why doſte thou not rather loke in the face of thy Chriſte? Alas wretche that I am / why ſe I the angry agaynſt me? I grauñte I haue ſynned/howe be it for thy gentlenes haue mercy on me. ¶Turne thy face from my ſynnes. Thy face is nothyng but thy knowledge. Turne away therfore thy knowledge from my ſynnes. I meane not that knowledge wherwith thou ſeiſt and perceyueſt all thynges / but yͭ wherby thou approueſt & diſalloweſt all thynges/wherby thou aloweſt the workes of the ryghtwyſe/and condempneſt the reprouable ſynnes of ẏ wycked. Knowe not my ſynnes on that maner, that ẏ woldeſt impute them vnto me, and lay them to my charge. But rather turne awaye thy face from my ſynnes, that through thy mercy they may be quenched. Loke lorde on the creature whom thou haſte wrought/loke vpon thyn owne ymage. For I poore wretche haue put vpon me the ymage of the deuyl, that is ſyn. ¶Turne away thy face from ẏ ymage of the deuyl, & be not angry with me/and beholde thyn owne ymage, that thou mayſt haue mercy on me.

Luce.xix.

¶ O mercyful lorde, remembre that thou lokedſt vpon zachius, whiche dyd clym vp to a wylde fygge tree to ſe the. And thou entredſt in to his houſe, whiche thou woldeſt neuer haue done, yf thou hadſt loked on the ymage of the deuyll, whiche he had put on hym: but bycauſe ẏ ſaweſt thyne owne ymage in hym, thou hadeſt compaſſion on hym, and healedſt hym. He promiſed to gyue the halfe of his goodes to ẏ poore. And yf he had falſely deceyued any man, to reſtore it foure folde. And he obteyned mercy and helthe. And I bequethe my ſelfe euyn hole vnto the, nothynge reſerued/and ꝓmiſe to ſerue the for euer with a pure herte/and wyll fulfyl my promyſe all dayes of my lyfe. Wherfore than lorde doſt thou not loke on thyn ymage in me alſo? Why doſt thou yet cōſydre my ſynnes? ¶Turne I beſeche the thy face from my ſynnes/and wype away all my wyckednes. Wype away all I pray the, that none remayne. For it is wrytten, He ẏ kepeth the hole lawe, & offendeth in one poynte, is gyltie in ẏ hole. That is to ſay, hath deſerued damnpnation. Which is ẏ payne of all ſynnes, that leadeth vnto deathe. Put out therfore all my

wyckednes,

wretchednes, that none of [illegible] the, whiche ſhuld brynge me to contemplation.

A pure herte create in me (oh god) and an vpryghte ſpirite make a newe within me.

¶ For my herte hath forſaken me, and goeth aſtray be- [illegible] forgettynge his owne houſe, it is wandred in to ſtraunge countreys, and ſeketh vanities/and his eyes are in the vttermoſte corners of the worlde. I called it agayne, but it anſwered me not. It is gone, loſte, and drowned vnder ſyn. What nowe lorde? what ſhall I ſay? A pure herte create in me god/an humble herte/a contrite herte/a peaceable herte/a gentle herte/a deuout herte/ſuche an herte as neyther wyll do a nother man hurte/nor yet auenge hym ſelfe, whan he is offended/but rather do good agaynſt euyll. And ſuche an herte as wyll loue the aboue all thynge/whiche wyll thinke of the/ſpeake of the/and thanke the/which wyll delyte in hymnes & ſpirituall ſonges/& be hole cõuerſaũt in heuenly thynges. Create this herte in me (oh god) create it of nothyng/that it may be of ſuche efficacite through grace/as nature is neuer able to make it. ¶ This grace cõmeth onely from the in to the ſoule through thy creation/it is the beautie of a pure herte/it draweth vnto hym all vertue/and expelleth all vice. ¶ Therfore create in me (oh god) a pure herte, through the thy grace, & make a newe and vpryght ſpirite in my bowels. For thy ſpirite ſhall leade me in to a ryghte waye/whiche ſhall purge me from all erthy affectes/and ſhall lyfte me vp vnto heuenly thynges. ¶ The louer, and the thynge that is loued, are both of one nature. He that loueth worldy thynges, is worldly/but he ŷ loueth ſpirituall thynges, is ſpirituall. Gyue me a ſpirite that may loue the, and worſhyp the, the moſt high ſprite. For god is a ſprite/ and they whiche worſhyp hym / muſte worſhyp hym in the ſprite and verite. Gyue me an vpryghte ſprite/ not ſekynge his owne profite and glorye / but the wyll and glorye of god. Renewe an vpryghte ſprite within me/renewe it / for my ſynnes haue quenched the fyrſte that thou gaueſt me. Gyue me now a new ſprite, that it may redreſſe that thyng, whiche is inueterate. My ſoule is alſo a ſprite, and ſo made of the, that of her ſelfe ſhe is right. For of her owne nature ſhe loueth yͭ aboue her ſelfe/and deſyreth al thingꝭ for thy glory. So that her owne naturall loue is ryght / for it cõmeth of the. But of her owne frowarde wyll is it inueterate & polluted, cauſyng her naturall loue to decay. Make newe therfore this ſprite & this loue thrughe thy grace, that it may walke in the ryght way, accordynge to his nature. Renue it (I ſay) yͭ it may euer enflame me with heuenly loue / that it may euer cauſe me to ſyghe vnto the/to enbrace the cõtinually/and neuer to forſake the.

Caſt me not away from thy face / and thy holy ghoſte take not from me.

¶ Beholde lorde I ſtande before thy face, that I may fynde mercy. I ſtande before thy benigne goodnes, lokynge for thy fauourable anſwere. Caſte me not confuſed from thy face. Who came euer lord vnto the, and wente away confuſed? Who euer deſyred thy fauour, and wente without it? Surely thou paſſeſt in thy abũdant pitie, bothe the deſeruynges, and alſo the deſyres of them that pray vnto the. For thou gyueſt more than men can deſyre, yea or vnderſtande when they haue it. It was neuer herde that thou dydeſt caſt away from thy face any man that euer came vnto the. Shall I (oh lorde) be the fyrſt that ſhall be caſt away from thy face, and vtterly confounded? Wylte thou begyn at me to confounde them that come vnto the? Wylte ẏ neuer more haue mercy and compaſſion? God forbyd.

Mat.xv. The woman of Canane folowed the/ſhe cryed & made a pitiuous noyſe/ſhe moued thy diſciples vnto cõpaſſion/and ẏ hyldeſt thy peace/ſhe continued knockynge/ſhe worſhypped the, & ſayd: Lorde helpe me. Neyther yet woldeſt thou anſwere. Thy diſciples entreated for her, ſayenge: Let her go, for ſhe cryeth after vs. But what was thyne anſwere? Forſoth that ſhe wepte in vayne, and laboured for nought. For thou ſaydeſt that thou waſte not ſente, but vnto the ſhepe that were peryſhed, of the houſe of Iſraell.

What ſhulde this woman do, whan ſhe herde theſe wordes? Verely euyn deſpayre, as concernynge the grace that ſhe required: And yet deſpayred ſhe not, but truſtyng in thy mercy, prayed agayne, ſayeng: Lorde helpe me. Vnto whoſe importunitie (lorde) thou anſwerdſt: It is not good to take ẏ chyldrens bread and caſt it to hoũdes. As though thou ſhuldeſt haue ſayd: Departe from me, ye Cananities are dogges/ye are idolaters. The precious gyftes of heuẽly fauour pertayne not vnto you. I oughte not to take them away from the iewes, whiche worſhyp the true and lyuyng god/and to gyue them to ſuche doggꝫ as ye are, which worſhyp ydols, & deuyls. What ſhalte thou nowe do, thou woman of Canane? Thou mayſt nowe be aſhamed, & get the awaye. For the lorde is angry not with the alone, but alſo with thy hole nacion. Oh lord god, who wolde not haue ben confounded, and haue pyked hym away at theſe thy wordes? Who wolde not haue mumbled and grudged agaynſt the? Who wolde not haue iudged the to be cruel? And yet dyd this woman cõtinue ſtyll in prayer/ſhe caſt not away her confidẽce/ſhe toke not theſe harde wordes heuely/ſhe was not angry/but ſhe hũbled her ſelfe the more/and abode ſtyl in her petition/and ſayd wͭ good fiaunce: It is truthe lorde that ẏ ſayeſt/but I are no bread/I are not ẏ fauour ẏ thy chyldren ſhulde haue, I am a lytle whelpe, and deſyre the crũmes, whiche fall from thy chyldrens table. Let them floryſhe and aboũde wͭ myracles, and other gracious fauours/but let not me be deſtitute of this crũme of grace/ẏ my doughter may be deliuered from the fendes poſſeſſion. For the whelpes do eate of the crũmes, whiche fall from theyr mayſters tables. Beholde, what faythe/what truſte/& what humilite was in this woman. Therfore thou, beinge not diſpleaſed with her importunate inſtaũce/but reioyſyng in her excellent conſtauncye, dydeſt ſaye: O woman, great is thy faythe/be it vnto the as thou wylte.

¶ Why are theſe thyngs wryten lorde god? That we may lerne to truſte in the/that we may humbly and deuoutely continue in prayer. For thou wylte gyue it, yf men be gredy. But the kyngdome of heuen ſuffreth violence. And they that make violẽce vnto it, catche it. For what thynges ſoeuer are wryten, are wryten for our lernyng/that through pacience and comforte of the ſcripture, we may haue hope.

¶ Caſte me not therfore lorde from thy face/whiche ſtande wepynge and waylynge day and nyghte before thy face. Not that thou ſhuldeſt delyuer me from the bodely oppreſſion of deuyls/but that ẏ wylte delyuer my ſoule from his ſpirituall power and dominion.

¶ Let me not be ſhamed (oh ſwete Ieſu) for in ỹ onely haue I truſted. I haue no helthe or cõforte but in the, (oh lorde) for all haue forſaken me/euyn my brotherne and chyldren haue caſt me of/and myn owne bowelles abhorre me. I haue no nother helper, but onely the. Caſt me not therfore away from thy face/and take not thy holy ſprite from me. There is no man, whiche can ſay, that Ieſus is the lorde, but by the holy ghoſte. Therfore yf I call vpon the lorde Ieſu, that do I in the holy ghoſte. If I be ſorye for my ſynnes, whiche are paſſed. If I aſke forgyuenes. This do I verely by the holy ghoſte. Therfore I beſeche the take not from me thy holy ghoſte / but ỹ it may be with me, ⁊ labour w̄ me. For we wote not what to deſyre, as we oughte to do. But the ſprite helpeth our infirmities, and maketh interceſſion for vs, that is, maketh vs pray with ſuche ſorowful gronynges, as can not be expreſſed with tonge. Therfore take not away this thy holy ſprite fro me / that he may teache me to praye / and helpe me in my labour / and may cauſe me to continue in prayers and teares: that at the length I may fynde fauour before thy face/and may ſerue the all dayes of my lyfe.

Make me agayne to reioyſe in thy ſauynge helthe / and ſtrengthen me with a principall ſpirite.

¶ It is a great thynge that I deſyre (o lorde) howe be it ſythe thou arte god a great lorde/and kynge ouer all goddes/he doth the iniurie, whiche aſketh ſmal thynges of the. All tranſitorie and corruptible thynges are but ſmall in thy ſyghte: but ſpirituall and euerlaſtynge thynges are great and precious. Take away ỹ ſpirite and ſoule from the bodye / and what remayneth / but moſte vyle dounge/duſt/and a vayne ſhadowe? Therfore euyn ſo moche differēce is betwene the ſpirite and the body/as is betwene ẏ body and his ſhadowe. So may I cōclude, that he, whiche aſketh bodely thynges, aſketh but vayn tryfles, but he that deſyreth ſpiritual thynges, dothe ſurely deſyre great thynges/but ſpecially he that deſyreth thy ſauynge helthe. What is thy ſauynge helthe, but Ieſus thy ſonne? whiche is very god, and euerlaſtynge lyfe. Why ſhall I not than aſke of the this thy ſauiour, ſyth thou arte a myghtie and moſte liberall father/whiche gaueſt hym vnto ẏ dethe of ẏ croſſe for me? Nowe ſyth yͧ haſt ſo offered hym for me/why ſhulde I be aſhamed to aſke hym of the? It is a great and noble preſent/neyther am I worthy to haue ſuche a gyfte/howe be it it becōmeth thy worthy liberalite to gyue ſuche noble gyftes. For this therfore thyn ineffable gētilnes, I dare preſume to come boldly vnto the, and to deſyre thy ſauynge helthe, in whom I myghte fully reioyce.

¶ For yf of his carnall father any ſon aſke fyſhe/wyll he reache hym a ſerpēte? And yf he aſke an egge/wyll he gyue hym a ſcorpion? Or yf he aſke breadde/wyll he gyue hym a ſtone? Nowe yf carnall fathers, beinge euyll and ſynners/wyll gyue vnto theyr chyldren good gyftes, whiche they haue receyued of the: Howe moche more thou heuenly father, which of thyn owne ſubſtaūce arte good/wylte gyue a good ſpirite to them that deſyre it of the? Beholde thy ſonne, whiche is retourned from a farre coūtrey/ſorowyng, & repentyng/ aſketh of the, the fyſhe of fayth. For as the fyſhe lyeth ſecrete vnder ẏ water: euyn ſo is fayth of ſuche thynges as are not ſene. He aſketh (I ſay) a true faythe, that he may reioyce in thy ſauynge helthe. Wylte þ reache hym a ſerpent/wylte thou gyue hym þ venome of unfaythfulnes/whiche procedeth from that olde & croked ſerpente the deuyll? I deſyre of the (o lorde) the egge of hope/that euyn as out of an egge we hope for a chyken: ſo thrugh hope þ thou wylte graunte me to come vnto the ſyghte of thy ſauynge helthe/that out of my hope may come this holſome ſight/as the chycke doth out of þ egge. I deſyre the egge of hope, that my ſoule thrugh hope may be ſuſtayned in this vale of teares, and may reioyce in thy ſauyng helthe/wylt thou gyue me þ ſcorpion of deſperation? that as a ſcorpion hath poyſon in the ende of her tayle: ſo I in the laſte ende of my lyfe ſhulde reſerue ſynne/delytyng my ſelfe, and takyng my pleaſure in the entiſemẽtes of this worlde/ whiche ſeme beautiful & flatteryng/euyn as a ſcorpion doth in the face? I deſyre of þ alſo (oh lorde) the bread of Chriſtes charite/whiche he dothe cõmunicate hym ſelfe, euyn as bread vnto al men, þ I may euer reioyce in thy ſauyng helthe/wylte þ gyue me a ſtone, þ is to ſay, hardnes of herte? God forbyd. Why ſhall I than myſtruſt for to deſyre & obteyne great thinges of the (oh lorde) ſeing þ ſtyrreſt me vp & byddeſt me aſke, & knocke, euyn tyll I ſeme importunate? And what thynge can I aſke, whiche þ ſhalte be better content wall? Or els what ſhulde be more holſome for me, than that thou ſhuldeſt make me reioyſe in thy ſon, our ſauyng helthe?

¶ Nowe haue I taſted howe ſwete the lorde is/howe eaſy & pleaſaũt his burthen is. I remẽbre what peace & trãquilite of mynde I was in, whan I ioyed in god/ & reioyſed in Chriſt, my lorde & ſauiour. Therfore am I now in more ſorow/for I know what goodnes & cõmoditie iocũditie I haue loſt. Therfore wyll I cry more importunately: Make me agayne to reioyce in thy ſauynge helthe. Reſtore me agayn yͤ thyng, whiche my ſynnes haue loſt. Reſtore me that, whiche through my faute is peryſhed in me. Reſtore me, I beſeche the, for his ſake that euer is on thy ryght hande, & maketh interceſſion for vs, thy gracious fauour, that I may perceyue that through hym thou art pacefied towardes me, yͭ it may be a ſeale vpõ my herte/and yͭ I may ſay wͭ the apoſtle Paule: I am crucefied wͭ Chriſte, I lyue verely, yet nowe not I, but Chriſt lyueth in me. But bicauſe my fraylтie is great, ſtrength me with a principall ſpirite, that no troubles or afflictions may ſeperate me from Chriſt, that no feare may cauſe me to deny the, that no paynes may make me ſlyde from the. My ſtrength is not ſufficiẽt to reſiſt and fyght wͭ that olde ſerpent, and to preuaile agaĩſt hym. Peter hath taught me, howe great our infirmitie is. He ſawe the wͭ his bodely iyes, (lorde Ieſu) and was moſt familiarly cõuerſaũt with the. He taſted of thy glory in the mountayn, whan thou waſt trãſfigured/he harde the fathers voyce/he ſawe thy manyfolde & wonderous workes/yea & through thy power dyd hym ſelfe many myracles. He walked on his feete vpon the waters, & harde dayly thy myghty and ſwete wordes. He thought hym ſelfe moſt feruẽt and hote in the fayth/and ſayd that he was redy to go with the bothe in to pryſon, and vnto very dethe. And whan yͧ toldeſt hym yͭ he ſhuld deny the, he beleued the not. He truſted in his owne ſtrength/and truſted more vnto hym ſelfe, beinge but a man, than vnto the, being very god. But whan yͤ hãde mayden ſayd vnto hym: Thou art of yͤ ſame cõpany/he was afrayd by & by, & denyed it. Gala.ij.

denyed it. There came a nother mayde, & ſayd: Surely þ arte of the ſame ſorte. And he denyed the agayne. He wolde not ſtande before women/ howe ſhulde he than haue ſtande before kynges, and tyrauntes? And when he was yet once more enquired of þ byſtāders, and was accuſed to be one of thy diſciples/ he began to curſe, & to ſweare, that he knewe the not. What thynke you he ſayde? I ſuppoſe that he ſware by god and by the lawe of Moſes, þ he knewe the not, Addynge ſuche wordes: Thynke you that I am the diſciple of this Samaritane/ whiche diſceyueth the people/ whiche is inſpired with the deuyll/ and deſtroyeth our lawe? I am the diſciple of Moſes/ & knowe not from whence this felowe is. Bleſſed be god that they ceaſed enquirynge any further/ for els wolde he neuer haue ceaſed denyenge the. So þ a thouſande interrogatiōs wolde haue made a thouſande ſtarke negations: yea a thouſande curſes and periuries. Yet were theſe interrogations but wordes. What wolde he haue done (I pray the) yf they hadde ſcourged hym, and boffeted hym well? Truely he wolde haue ſoughte and proued all meanes/ denyenge/ forſweryng/ curſyng/ and blaſphemynge/ vntyll that he had eſcaped theyr handes.

But thou moſte meke lorde, lokedſt backe vpon hym/ and by and by he knowleged his offence. Neither yet durſte he leape in to the myddes of them and confeſſe the to be the ſon of god. For he was not yet ſtrengthed with power from aboue. So that without doubte, he wolde haue denyed the agayne, yf he had ſene any ieopardie at hande. Therfore as it was moſte mete for hym/ he wente forthe and wepte bytterly. But thou after thy reſurrection apperedſt vnto hym, and comfortedſt hym/

[illegible] hym/ and yet whyle he was [illegible] of the [illegible] by the [illegible] counſayle of angels [illegible] / and he [illegible] by [illegible] to [illegible] and had [illegible] wherfore by [illegible] and [illegible] for [illegible] whiche he was [illegible]. When he was come & had [illegible] grace/ than ſtept he forth/ than began he to preache with great power and ſignes/ bare he wytnes of thy reſurrection/ than feared he nether ỹ [illegible] neyther yet kynge/ but reioyſed in tribulacions & preached the croſſe with all myght and power. Wherfore ſtrengthen me lorde with a principall ſpirite, that I may manfully reſyſte in thy ſeruynge [illegible] I ſe here ſo many aſſautes agaynſt me. The fleſhe coueteth contrary to the ſpirite. The worlde aſſayleth me on euery ſyde. The deuyll ſlepeth not. Gyue me the ſtrengthe of thy ſpirite, that there may fall a thouſande by my ſyde, and tenne thouſande by my ryght hande, that I may be a ſure and ſtronge wytnes of thy faythe. For yf Peter, whom thou enduedſt with ſo many fauourable gyftes, dyd fall ſo wretchedly/ what ſhuld I do [illegible], whiche haue neuer ſene thy naturall preſence/ neyther haue talked of thy glorye in the mountayne/ neyther haue ſene thy gracious myracles/ yea and haue ſcarcely perceyued thy meruelous workes/ and haue neuer herde thy voyce/ but haue ben euyn ſubdued vnder ſynne. Therfore ſtrengthe me with a principall ſpirite, that I may perſeuer in thy ſeruice, & gyue my lyfe for thy ſake.

I. Wyll enſtructe ỹ wycked/ that they may knowe thy wayes: and the vngodly ſhall

be conuer-

[illegible]

[illegible] and the [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] is all [illegible] man in one, that is, to ſaye [illegible], whiche [illegible] the [illegible] that they ſhall [illegible], and [illegible] god. [illegible] by thy [illegible], the [illegible] of [illegible] whiche every man ſhal [illegible] [illegible] after [illegible] they [illegible] every man [illegible] in the whiche [illegible] he may [illegible] I teache the [illegible] thy [illegible] and [illegible] the [illegible] ſhall be [illegible] For I wyll [illegible] they ſhall [illegible] my people, [illegible] [illegible] ſhall [illegible] [illegible], that they may [illegible]

[illegible] me from blouds (oh god) the god of my helthe/and my tonge ſhall triumphe upon thy ryghtwyſnes.

[illegible] and from the [illegible] I am [illegible] ſhall I [illegible] For I [illegible] [illegible] For as

For as the bodely lyfe consisteth in bloude / euen so is the lyfe of a synner in his synne. Poure out the bloude, and the beaste dyeth. Poure out the syn, knowlegynge it vnto god / and the synner dyeth, and is made ryghtewyse. Neyther am I wrapped in bloude / but ouerwhelmed and drowned in bloudes. Full streames of bloudes do dryue me vnto helle. Helpe me lorde, lest I perysshe. Oh god, whiche gouernest all thynges / which onely canst delyuer me / in whose handes is the spirite of lyfe/ryd, & purge me from these bloudes. Delyuer me from bloud (oh god) the auctor of my helthe. God, in whom onely consisteth my saluation. Delyuer me lorde, as thou delyueredst Noe from the waters of the floude. Delyuer me, as thou delyueredst Loth from the fyre of Sodom. Delyuer me, as thou delyueredst the chyldren of Israel from the depthe of the red see. Delyuer me as thou delyueredst Jonas from the bely of the whale. Delyuer me, as thou delyueredst ẏ thre chyldren, from the furnace of burnynge fyre. Delyuer me, as thou delyueredst Peter from the peryll of ẏ see. Delyuer me, as thou delyueredst Paule from the depe of the see. Delyuer me, as thou delyuered infinite synners from the power of dethe, and from the gates of helle. And than shall my tonge tryumphe vpon thy ryghtwysenes, that is, for thy ryghtwysenes, which I shall se and perceyue in me, throughe thy gracious fauour. For thy ryghtwysenes (as the apostle sayeth) cometh by the fayth of Jesus Christe, vnto all, and vpon all them ẏ beleue in hym. Than shall my tonge tryumphe in praysynge thy ryghtwysenes / commendyng thy fauour, magnifienge thy pyte / knowlegyng my synnes that thy mercy may be declared in me / whiche wolde Ro.iii.

vouchſafe to ſuffre ſuche a great ſhame? And that all [illegible] knowe that thou ſhalt ſhewe thy iuſtice [illegible] forthe/ & delyuereſt them from eternall miſerye / and [illegible], oh lorde our god.

Lorde open thou my lyppes: and than my mouthe ſhall ſhewe forthe thy prayſe.

¶ Thy prayſe is a great thynge lorde/ for it procedeth out of thy fountayn, whereof no ſynner drynketh. It is no glorious prayſe that cometh of a ſynners mouthe. Delyuer me therfore from bloudes (oh god) the god of my helthe / & my tonge ſhall magnifie thy ryghtwyſeneſſe. And than ſhalte thou lorde open my lyppes/ and my mouthe ſhall ſhewe forth thy prayſe. For thou haſt the kaye of Dauid, whiche ſhetteſt, & no man openeth/ and openeſt, and no man ſhetteth. ¶ Therfore open thou my lyppes, as thou openedſt the mouthes of infantes and ſuckelynges/ out of whoſe mouthes thou haſt ſtabliſhed thy prayſe. ¶ Theſe truely were thy prophetes/ apoſtles/ and other martyrs/ whiche haue prayſed the with a ſyngle and pure herte and mouthe/ and not the philoſophers, & oratours, whiche haue ſayd, we wyll magnifie our tonge/ our lyppes be in our owne power/ who is our god? ¶ They opened theyr owne mouthes/ and thou openedſt them not/ nether yet ſtabliſhedſt thy prayſe out of theyr mouthes. ¶ Thy infantes lorde prayſed the, & deſpiſed them ſelues. ¶ The philoſophers wente aboute to prayſe them ſelues, & magnifie theyr owne name. ¶ Thy ſuckelynges exalted thy fame and glory, whiche they knewe through heuenly fayth. ¶ The philoſophers knowynge the only by naturall creatures/ coulde neuer perfectly expreſſe thy renowne. ¶ Thy infantes magnified the in theyr herte/ mouthe/ & good workes.

¶ The phi-

¶ The philosophers onely in wordes, & theyr owne hole imaginacions. ¶ Thy chyldren haue spredde thy glory throughout all the worlde. ¶ The philosophers haue instructe but a fewe of theyr owne adherentes. ¶ Thy frendes with spredyng thy glory, haue cōuerted innumerable men from synne vnto vertue, & vnto true felicite. ¶ The philosophers neyther knewe true vertues, neyther yet true felicite. ¶ Thy beloued haue preached openly thy bounteous goodnes, & mercyable fauour, whiche thou shewedst in thy dere sonne vnto al the worlde. But the philosophers coulde neuer attayne to knowe it. Therfore out of the mouthe of infantes & suckelynges hast thou stablysshed thy prayse. For it hath euer pleased the to exalte the humble, & brynge lowe ȳ proude. Now seinge ȳ thou euer resiste ȳ proude, gyue me true humilite, that ȳ mayst stablysshe thy prayse by my mouthe. Gyue me a chyldes herte. For excepte I turne backe, & become as a chylde, I can not entre in to ȳ kyngdome of heuen. Make me as one of thy infantes or suckelynges, ȳ I may euer hange on the teates of thy wysedome. For thy teates are better thā wyne, & thy wysedome better than all rychesse. So ȳ nothyng can be compared vnto it, for it is to men an infinite treasure, whiche they ȳ vse, are made partakers of the frendshyp of god. Therfore yf ȳ make me a chylde, than shalte thou stablysshe thy prayse in my mouthe. For thā shalte thou open my lyppes, and my mouthe shall shewe forth thy prayse, and shall perfectly declare it, euyn as ȳ hast published it by ȳ mouthe of thyn infantes & suckelynges.

Mat. xi.

Pro. viij.

Sap. vij.

¶ If thou haddest desyred sacrifices, I had surely offered them, but thou delytest not in burnte sacrifices.

¶ My mouthe [illegible] shall shewe forthe thy prayse Lorde. For I knowe ŷ this thynge is moste acceptable vnto the/ syth thou sayest by the prophete: The sacrifice of prayse shal glorifie me/ and by that meanes shal I be made to shewe hym my sauynge helthe. Therfore wyll I offer prayse vnto the/ vpon the aultar of my harte ŷ [illegible] for my synnes. And why shall I offer for my synnes rather prayse than sacrifice? For yf thou haddest desyred sacrifices, I had surely offered them: But thou delytest not in brente sacrifices. [illegible] Canst thou be pacefied wt ŷ bloude of calues, or goates? wylt ŷ eate the fleshe of bulles? Or drynke the bloude of goates? Eyther dost ŷ desyre golde, whiche possessest heauen and erthe? Either wylt thou that I sacrifice my body vnto the, whiche desyrest not ŷ dethe of a synner/ but rather that he were conuerted, and lyue? [illegible]

Psal.xlix.

¶ Neuerthelesse I wyl chastise my fleshe for a sacrifice, that through thy grace it may be subdued vnto reason, and obey it. For in this poynt also, yf I passe measure, and brynge my body so lowe, that it is vnapte to serue my neighbour, and to do ŷ office, whiche is appoynted me of god, it shall be imputed me for synne. Let your seruynge of god be reasonable, sayth the apostle. And thou hast sayde also by the prophete, I require mercy, & not sacrifice. Therfore shall my mouthe shewe forth thy prayse. For this oblation doth honour the/ and teache me the way vnto thy sauynge helthe. My harte is redy (oh god) my herte is redy, through thy grace to be all thynges, whiche are pleasaunt vnto the. This sacrifyce haue I founde moste acceptable vnto the/ that whiche I offre vnto the ŷ shall euer be in my herte/ on that shall my lyppes euer be herpyng. If ŷ haddest desyred

Ro.xii.

Oze.vi.

[illegible]

desyred a bodely sacrifice, I wolde surely haue gyuen it the/ for my herte is redy thorugh thy grace to fulfyll thy wyl. But in suche bodely sacrifice hast ỹ no delite. Thou madest the body for the spirite. Therfore sekest thou spirituall thynges, & not bodely. For thou sayest in a certain place: My son gyue thy herte vnto me. This Prouer. xxiiij. is the sacrifice ỹ pleaseth the. Let vs offre vnto the an herte repentyng, & sorowe of our synnes, and enflamed with the loue of heuenly thynges/ & than wylte ỹ desyre no more/ for with suche a sacrifice wylte ỹ be content.

A sacrifice to god is a broken spirite: a contrite and humble herte/ thou shalte not despice (oh god.)

A broken spirite, and not broken fleshe, pleaseth the (o lorde) for the fleshe is broken and vexed, bicause he hath not the carnall thynges, that he desyreth/ or elles feleth in hym selfe suche thynges as he hateth. But the spirite is broken, & vnquieted for his faute/ bicause he hath offended agaynst god, whom he loueth. He sorowth that he hath synned agaynst his maker, and remembreth that he hath despised his byddyng/ that he hath not regarded suche a good and louynge father. This broken and sorowynge spirite, is vnto the a sacrifice of moste swete sauour/ whiche notwithstandyng hath his confection of most bytter spices/ euyn of the remembrance of our synnes. For whyles our synnes are gathered together in to the mortour of the herte/ and beaten with the pestle of compunction/ and made in to powder, & watered with teares/ therof is made an oyntment, and sacrifice moste swete. Whiche redolent offeryng ỹ wylte not despise. For thou wylte not despise a contrite and humble herte. Therfore he that breaketh his stonye herte/whiche is made with the whole harde ſtones of ſynne/that he may therof prepare an oyntment of repentaunce in abundaunce of teares / not deſpayrynge of the multitude & greuouſnes of his ſynnes/but humbly offerynge this ſacrifice vnto the/he ſhall in no wyſe be deſpiſed of the. For a broken & humble herte wylte thou not deſpiſe (oh god). Mary Magdalene, whiche was a notable ſynner, made ſuche an oyntment/and put it in the alabaſter boxe of her herte/ſhe feared not to entre in to the Phariſies houſe/ſhe hūbled her ſelfe ſtraite before thy fete/ſhe was not aſhamed to wepe at thy mele tyme/ſhe could not ſpeake for inwarde ſorowe/but her herte melted in to teares/with the whiche ſhe waſhed thy fete/ſhe wyped them with her heare/annoynted them with oyntment/and ceaſed not kyſſyng them. Who euer ſawe ſuche a nother thynge? yea who hath euer harde of a thynge lyke vnto this? Surely her ſacrifice pleaſed the well / and was ſo acceptable, that thou preferredſt it aboue the Phariſe/whiche in his owne ſight was ryghtwyſe. For it may

Luce.vij. be gathered of thy wordes / that there was ſo moche difference betwene the ryghtwyſnes of Mary, and the Phariſe / as there was difference betwene theſe: To waſhe the fete with water/and to waſhe them with teares: To kyſſe one on the face / & not to ceaſe to kyſſe the fete: To annoynte the hed with oyle / and to annoynte the fete with moſte precious oyntement: yea moche more excelled ſhe the Phariſe / for he neyther gaue the water/kyſſe/nor oyle. O great is thy power lorde/ greate is thy myghte, whiche declareth it ſelfe moſte chefely in ſparynge, and hauynge compaſſion. Nowe ſe I wel that a contrite & meke herte thou ſhalte not deſpiſe, not deſpiſe (oh lorde). And therfore endeuoure I my ſelfe to offre ſuche an herte vnto the. Neyther is it ynought, that I ſay ſo outwardely/for thou arte a god, whiche ſearcheſt our herte and reynes. Accepte therfore this my ſacrifice/and yf it be vnperfecte / amende thou the defaute, whiche only arte of power that to do/that it may be a burnt ſacrifice/all hole enflamed with the hete of thy bou̅teous charite/that it may be acceptable vnto the / or at the leaſte, that thou deſpiſe it not. For yf thou deſpiſe it not, I knowe well that I ſhall fynde fauoure before the: and than ſhall none of thy ſayntes, eyther in heuen or erthe deſpiſe me.

Deale gently of thy fauourable beneuolence with Syon: let the walles of Hieruſalem be bylte agayne.

¶ Becauſe it is wrytten by the prophete: Unto the holy pſal.xviij man, thou ſhalte be holy/and with the innocent, ſhalte thou deale innocently/with the pure and choſen, ſhalte thou do purely/and with the wycked, ſhalte thou play ouerthwarte. I am very deſyrous that all men were ſaued/and that they ſhulde come vnto the knowlege of the truthe. Whiche thynge were very neceſſary for them/and alſo for my profite. For by theyr prayers/exhortations / and examples / I myghte ryſe from this fylthy ſlyme/& be prouoked dayly to procede vnto better. I beſeche the therfore (oh lorde) although I be a ſynner/that thou of thy fauourable beneuolence wylte deale gently with Syon/that the walles of Hieruſalem myghte be bylte agayne. Syon is thy churche. For Syon, by interpretation, ſygnifyeth a watchynge/or a place where a man may ſe farre aboute hym. And euen ſo thy churche, through y grace of the holy ghoſt,

beholdeth [illegible] glory of god, [illegible]
ij.Cor.iij. capacitee of this lyfe. And therfore ſayth Paule: We all
whiche an [illegible] as in a glaſſe the
glory of the lorde, [illegible]
from glorye to glorye, as by the ſpirite of the lorde. [illegible]
Lorde god [illegible] in this day [illegible]
make thy holy [illegible] from [illegible]
[illegible]
[illegible]
[illegible] of the [illegible]
[illegible] of them, [illegible]
as [illegible] god is [illegible]
[illegible]
fauourable [illegible] that it may be in-
creaſed bothe in multitude, ꝛ in good lyuyng. [illegible]
from heuen, and [illegible]
pſal.lxx. that thou [illegible] thy countenaunce,
whiche may [illegible] all our [illegible]
[illegible] to thy fauourable [illegible]
[illegible]
[illegible]
thy greate mercy [illegible]
[illegible]
pſal.c.iij. [illegible] of the [illegible] it them,
[illegible] openeſt thy hande, [illegible]
[illegible] turneſt [illegible] face,
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

fylled, ſo thy churche doth dayly decreaſe. Ryſe lorde, why ſlepeſt thou ſo longe? Ariſe, and differre not vnto the ende. Deale gently of thy fauourable beneuolence, with Syon, yͭ the walles of Hieruſalem may be buylded agayne. What is Hieruſalem, whiche by interpretation, ſignifieth the viſion of peace / but the holy congregation and citie of yͤ bleſſed, whiche is our mother? her walles were decayed whan Lucifer wt his angels fell / in to whoſe places are yͤ ryghtwyſe men receyued. Deale therfore gently (oh lorde) with Syon / that the nombre of thy choſen may ſhortly be fulfilled / and that the walles of Hieruſalem may be edified and fynyſhed with newe ſtones / whiche ſhall euer prayſe the, and honoure euerlaſtyngly.

Than ſhalte thou accepte the ſacrifice of ryghtwyſenes / oblations / and burnte offerynges: than ſhall they laye vpon thyne altare wanton calues.

¶ Whan thou haſt delte gently of thy fauourable wyll and beneuolence with Syon / than ſhalte thou accepte the ſacrifice of ryghtwyſenes. For thou ſhalte conſume it with burnynge fyre of thy loue and charite. And ſo accepteſt thou the ſacrifices of Moſes, and Helias. And than accepteſt thou yͤ ſacrifices of ryghtwyſenes, whan thou fauoureſt in thy grace the ſoules, whiche endeuour them ſelues to lyue ryghtuouſly. What profiteth to offre ſacrifices vnto the, whan thou accepteſt them not (oh lorde)? Howe many ſacrifices offre we nowe a dayes, whiche are not pleaſaunt vnto the, but rather abhominable? For we offre not the ſacrifices of ryghtwyſenes, but our owne ceremonies / and therfore are they not accepted. Where is nowe the glory of the apoſtles? Where is the valiaunt perſeuerance of martyrs? Where is ẏ fruite of preachers? Where is ẏ holy ſimplicite of them ẏ vſed to lyue ſolitarie? Where are the vertues & workes of the chriſten, whiche were in olde tyme? Than ſhalt ẏ accept theyr ſacrifices/ whan thou ſhalt decke & garniſhe them w̃ thy grace & vertues.

¶ And yf thou deale gently with Syon of thy fauourable beneuolence/ than ſhalte thou delyte in ſacrifices of ryghtwyſenes. For the people ſhall begynne to lyue well/ to kepe thy cõmaundementes/ and to deale iuſtly: and ſo ſhall thy people be endued with thy benefites and bleſſynge. ¶ Than ſhall the oblations of the preeſtes and of the clergy be acceptable vnto the/ for they ſhall forſake theyr carnal affectiõs/ & endeuour them ſelues vnto a more perfecte lyfe: and ſo ſhall the oyntment of thy bleſſynge deſcende vpon theyr heddes. ¶ Than ſhall the burnte offerynges of the religious be pleaſaunte to the. For they ſhall caſt out all drouſye ſluggyſhenes, and falſe confidence/ and be hole enflamed & made perfecte with the burnyng fyre of goddes loue. ¶ Than ſhall the byſhops, & preachers, put calues vpon thyn altare. For after they are conſummate in all kynde of vertue, and repleniſhed w̃ thy holy ſpirite/ they ſhall not feare to gyue theyr lyues for theyr ſhepe. What is thyne altare ſwete Jeſu, but thy croſſe wherupon thou waſte offered? What ſignifieth a yonge calfe, but our body? ¶ Therfore than ſhall they put calues on thyne altare, whan they ſhall offre theyr owne bodies vnto ẏ croſſe, that is, vnto all afflictions, & euen vnto the very deth, for thy names ſake.

¶ Than ſhall the churche [illegible] dilate her cordes/ than ſhall thy prayſe be noyſed from ẏ laſt ende of the worlde/than ſhall ioye ⁊ gladnes fulfyl ẏ hole worlde/ thã ſhal thy ſayntꝭ reioyce in glory, ⁊ ſhall make myrth in theyr manſions, waytyng for vs in the lande of the lyuynge. Accomplyſhe in me euyn nowe lorde that, than, whiche I ſo ofte name, that thou mayſte haue compaſſion on me, accordyng to thy great mercy / that thou mayſt receiue me for a ſacrifice of ryghtwyſenes/ for a holy oblation/for a burnt ſacrifice of good lyuyng/and for a calfe to be offered on thyn altare or croſſe, by ẏ whiche I may paſſe from the vale of miſerie, vnto that ioye, whiche ẏ haſt prepared for them that loue the.

SO BE IT.

¶ O bone Ieſu.

O Bou̅tefull Ieſu, O ſwete Ieſu, O Ieſu the ſonne of the pure virgin Mary, full of mercy ⁊ truthe. O ſwete Ieſu, after thy greate mercy haue pitie vpon me. O benigne Ieſu, I pray the by ẏ ſame precious bloude, whiche for vs miſerable ſynners, thou was contente to ſhedde in the altare of the croſſe, that thou vouchesafe clene to auoyde all my wyckednes, and not to deſpiſe me, humbly this requiryng, ⁊ vpon thy moſte holy name Ieſus callyng. This name Ieſus, is the name of helthe. What is Ieſus, but a ſauiour? O good Ieſus, that haſte me created, and with thy precious bloude redemed, ſuffre me not to be dampned, whom of nought ẏ haſt made. O good Ieſu, let not my wyckednes deſtroy me, that thy almighty goodnes made ⁊ fourmed. O good Ieſu remembringe that is thyne in me, and wype clene away that eſtrangeth me from the. O good Jeſu, whan tyme of mercy is, haue mercy vpon me. Nor condempne me not in tyme of thy terrible iudgement. O good Jeſu, yf I wretched ſynner, for my moſte greuous offences, haue by thy very iuſtice deſerued eternal peyne: yet I appele from thy very ryghtwouſnes, & ſtedfaſtly truſte in thyn ineffable mercy: ſo as a louynge father, and mercyful lord ought, take pitie on me. O good Jeſu, what profite is in my bloude, thus that I muſt deſcende in to eternal corruption? Certeynly they that be deade ſhall not magnifie the, nor lyke wyſe all they that go to hell. O moſt mercyfull Jeſu, haue mercy vpon me. O moſt ſwete Jeſu, delyuer me. O moſte meke Jeſu, be vnto me comfortable. O Jeſu, accepte me a wretched ſynner, in to the nombre of them yͭ ſhalbe ſaued. O Jeſu, the helth of them that beleue in the, haue mercy vpon me. O Jeſu, the ſwete forgyuenes of all my ſynnes. O Jeſu, the ſonne of the pure virgin Mary, endue me with thy grace, wyſedome, charite, chaſtite, and humilite, yea, & in all myn aduerſities, ſtedfaſt pacience: ſo that I may perfectly loue the, and in the to be glorified, and haue my onely delyghte in the, worlde without ende. So be it.

O Glorious kynge, whiche amongeſt thy ſayntes art laudable, and neuertheles incomparable. Thou arte in vs lorde. And thy name hath ben called vpon by vs. Therfore do not forſake vs lorde god, and in the daye of iudgement, vouchesafe to beſtowe vs amonge thy ſayntes and electe. O bleſſed kynge.

¶ The paſſion of our ſauiour Chriſte.

OUr ſauiour Chriſt, at his laſt ſupper w his diſciples, vpon the thurſday before he ſuffred, ſpoke a very longe and ſwete ſermon vnto them, no leſſe frutefull than full of godlye affectes: ſo that no tõgue is able to expreſſe the goodnes and the affectes of it, ſpoken ſo lytle before his deathe. Whiche heuenly wordes, onely ſaynt Iohn̄ dyd wryte, ſhewynge that he dyd not ſlepe, and lay his heade vpon his mayſter Chriſtes breſte in vayne. This ſermone begynneth at the .xiiij. chapiter of Iohn̄, and continueth vnto the .xviij. chapiter, where begynneth yͤ hiſtorie of his paſſion, whiche here foloweth orderly as it was done, ſo nyghe as we can gather by the proceſſe of the goſpels, euery euãgeliſtes name, ſet vnto theyr owne ſayenges.

¶ The fyrſt parte of the paſſion of our ſauiour Chriſt, contaynynge the cõmunication of Chriſte with his diſciples, nowe goynge forthe to the mounte Oliuete.

WHan Ieſus had made an ende of his ſermone, he wente forthe with his diſciples, ouer a brouke called Cedron. (Iohn̄). in to the mounte Oliuete, vnto the whiche place he was wonte ofte before to go to praye. But nowe his paſſion drawynge nyghe, he wente to pray more feruently, and more effectuouſly, and that in the nyght.

Math. the nyght. And as he was goynge, ſo that his diſci-
Marke. ples had harde theyr mayſter ofte before, ſayenge that
Luke. he ſhulde departe from them, they beganne to diſpute
amonge them ſelues, whiche of them ſhulde be preferred
to ſuccede theyr mayſter in lyke auctoritie. For as yet
they knewe not to what office they were called. And
when theyr ambition began to breake forth in to ſuche
maner of contentious reaſonyng, theyr mayſter Chriſt,
as he dyd ſometymes before, cōmaunded them to ſilence,
ſayenge: The heathen kynges beare a rule, and playe
the lordes amonge them ſelues/ and ſuche as ſo rule,
are called greate men of authoritie and power. But ye
ſhall not be ſo/ for he that is greateſt amonge you, ſhall
be as the loweſt/ & he ẏ is chiefe, ſhall be as a ſeruaunt.
For whether is he greater ẏ ſytteth downe to be ſer-
ued, or he that ſerueth hym? Is not he that ſytteth?
I my ſelfe am here amonge you, as one ẏ miniſtreth,
ye are they whiche haue abyden by me in my tempta-
tions. And I laye out for you the ſame kyngdome,
whiche my father layde out for me, that ye ſhulde eate
and drynke at my table in my kyngdome, & ſyt in iudge
ment/ iudgyng the twelue tribes of Iſrael. For ye are
thoſe chyldren, of whom it is prophecied in the .xlv.
pſalme, to come in the ſteade of the fathers, to teache
the people, whom they ſhall take as princes in all the
earthe. But notwithſtandyng I haue thus promoted
you to ſuche an high dignitie, of the whiche I haue ſo
ofte ſpoken vnto you: yet this ſame nyghte ſhall ye all
be ſore offended, and hurte by occaſion of me. Of the
whiche hurte, I haue ſo ofte warned you before. For
verely ye ſhall flee awaye from me, as though ye had
neuer ſene any touche or token of god in me: but this
pleaſeth

pleaſeth it my father to hãdle you. Thus ſhall ye haue experience howe lytle power ye haue to goodnes, excepte ye haue it of me. And it behoueth me to ſuffre ſuche affliction of all maner of men / euyn of my frendes and familiars / which haue appoynted my ſelfe to be offred in ſacrifice vnto my father / for the helthe of as many as ſhall be ſaued. This is the ſame thyng, that the prophete zacharie prophecied on me, ſayeng: The hearde man ſhall be ſmyten / and the ſheepe ſkatered abrode. But yet for this your fall, ſe that ye ſhrynke not away, nor deſpayre / for I wyll lyfte you vppe agayne. And whan I ſhall be vp ryſen / I ſhall gather you agayne togyther in Galile / and I ſhall go before you, as it becometh the hearde man to go before his ſhepe / offryng my ſelfe agayne vnto you / as a guyde / a leader / and defender. Mathewe. Marke. Luke.

¶ But in the meane tyme Sathan our aduerſarie ſhall trye you ſore / and exerciſe your faythe / he ſhall tempte you ſtrongely / but Simon Simon take hede / for verely Sathan hath deſyred you to ſyfte you / as one ſhulde ſyfte wheate. But I my ſelfe haue prayed for you all, as ye well knowe, but eſpecially for yͤ Simon, whiche ſhalte falle more peryllouſly, and more greuouſly than other, leſt thy fayth fayle / whiche thou ons dyddeſt confeſſe for all thy felowes. Wherfore thou cõuerted / and brought agayne in to the ryght way / conforte and ſtablyſhe thy bretherne, conſyderynge thyn owne falle. Unto whiche thynges Peter anſwered, I am redye ſayde he (mayſter) to go in to priſone with the / yea to go in to dethe with the. Luke. Wherfore yf all other beynge hurte by the reaſon of the peryll, fayle the, yet ſhall I abyde ſtyll by the.

¶ There he felte howe erneſtly he ſhulde haue loued his maiſter, but he knewe it not to be ẏ gyfte of the father, ſo to loue hym, and not to come of fleſſhe and bloude. Whiche thȳg his maiſter ons teſtefied vnto hym, after his ſolempne and heuenly confeſſion. And vpon this, his mayſter ſayde eſpecially vnto hym, that he ſhulde denye hym thryſe, ſayenge: Peter, verely I ſay vnto the, this ſame nyght, euyn thou ſhalte deny me thryſe, before the cocke ſhall haue crowen twyſe. And Peter than truſtynge ouermoche to hym ſelfe, ſpoke with a bolder affirmation, ſayeng: If I ſhulde dye with the, yet ſhall I not denye the. Whiche thynge alſo ſayd the other. Mathewe. Marke. Luke. For as yet they were without any peryll.

¶ Wherfore theyr mayſter, notwithſtandynge he had tolde them theſe thȳgꝭ ſo ofte before, yet he made mention therof nowe agayne, ſayenge: Whan I ſente you without walet, ſcryp, & ſhoes, wanted ye any thyng? They anſwered: We wanted nothynge at all. Than ſayd he, nowe ſhall it be otherwyſe with you, for nowe not I my ſelfe ſhall be ſure, whiche thā miniſtred vnto you all thynges/ and put you out of peryll. For ye ſhall ſe the vngodly ſo furiouſly take on with me, that than a ſwerde ſhall ſeme vnto you ſo neceſſarye, that yf any of you hath walet and ſcryp/ he ſhall thinke it more expedient to caſte them away, as vnfeate for our cauſe/ and rather to bye hym a ſwerde. Ther is verely ſuche a violent ſtorme nowe at hande/ that ye ſhall thynke it nedefull, not onely to chaunge purſe, and money, ſcryp, and lyuyng therin, for a ſwerde/ but coote alſo/ yea and that your nethermoſte cootes/ whiche ye can not well wante. For verely theſe thynges, whiche are wrytten of me,

of me, muſt be fulfylled at the laſt. This is it wrytten, Eſai.liiij.
I ſhall be reputed amõge the wycked/and ſhall be haryed and tugged to deathe, lyke an aduerſary to god. But at laſt this buſynes that the father hath appoynted me, to dye in ſo poore a carefull and ſhameful ſtate, ſhall haue an ende. But his diſciples, as yet nothyng myſtruſtyng theyr owne ſtrẽgthes/ſuppoſyng to haue auoyded yͤ peryll by ſwerde, ſpoke both loude, & boldly. Syr, lo, here are two ſwerdes/thynke ye not theſe two be ſufficient for this ſtyrme? Yea ſayd theyr mayſter, ſcornyng them, they are ynough / thĩkyng it no nede to bryng them in to any further dãger, whom he knewe to fyght with their feete, rather than wͭ ſwerde. For yf theyr enemyes had eſpied them armed wͭ any weapen to reſyſt/they wolde haue ben more fearſe vpon them. Alſo yͤ tyme was come, yͭ he wolde gyue hym ſelfe wyllyngly to dye. Notwithſtãdyng yet Peter kepte one of the ſwerdes for the glory of god, but vnwares. Luke.

¶ The ſeconde parte contaynynge the prayer of Chriſt in the garden.

As he was thus cõmynge with his his diſciples / they came to a village called Gethſemane. Math. Marke. Where was a garden / in to whiche Chriſt entred wͭ his diſciples. Iohñ. And (ſome of his diſciples cõmaunded to ſyt downe at a certeyne place/ whyles he wente in a lytle farther to pray) he toke vp with hym Peter, and yͤ two ſonnes of zebedei/whom alſo he had beyng admitted to other ſecretes / and had promyſed them in the hylle to ſe his glorie.

¶ Before theſe thre men, began he nowe to be in a greuous anguyſhe and great heuyneſſe of mynde, ſayeng: Full heuye is my mynde euyn into deathe. So wolde he ſhewe hym ſelfe to be very man / and to be lyke to his brethrene in all poyntes, as concernyng temptations. He wolde verely caſte out a greate and greuous multitude of ſynnes from his choſen. Wherfore it behoued hym to be ſo greuouſly turmented, not only in body, but in mynde. For what is the turmentyng of the body / yf the mynde fele it not? When he was in this paynfull affliction of mynde / ſo that he was nyghe deade / for he was heuy euyn into deathe / he fled vnto his father, as it was his maner / and is ẏ maner alſo of all ſayntes / whom bicauſe he wolde call to his helpe more earneſtly and with more free ſpirite at his pleaſure / he wente forth a lytle farther from theſe thre diſciples, although he loued them dearly, he wente from them, as ye wold ſay, a ſtones caſte / and there he felle downe flatte vpon the earth, and prayed, ſayenge: Father, yf it be poſſible, beare ouer this paſſion from me / neuertheles not my wyll, but thyne be done. For he made rather his complaynt here before his father, than deſyred his paſſion to be turned from hym / for he came to this houre wel wyllyng. But with howe heuy & tremblyng mynde / ſyn that his deathe was nowe at hande, no man may expreſſe. Here he ſhewed his father his feruent deſyre to death / and howe greuouſly his nature felte it. Wherfore it was ſhewed hym thus to be his fathers pleaſure / and ſo was he well conforted.

¶ Whan he thus prayed, that is to ſay, whā he had thus poured forthe the feruente deſyres of his herte, thus wounded with horrour & feare, euyn in to death, in to his fathers boſome / and that doubteleſſe wͭ many a depe ſyghe/with ſore ſobbyng/& feruent thoughtes. And thus, he ſtedfaſtly conſyderyng his fathers wyll on this maner, to require of hym ẏ helthe of ẏ worlde, he toke courage and herte vnto hym ſelfe, and turned to his diſciples/lyke as that man, whoſe mynde is greuouſly vexed and troubled, can not abyde longe in one place. And whan he came, he foũde them all a ſlepe/ where bicauſe Peter had anſwered hym more boldely than other/he challenged hym fyrſte by name, ſayeng: Simon, not one houre mayſte thou not watche with me? Where is now I pray the, that bolde ſpirited herte of thyn, that was ſo redy to go wͭ me euyn in to death? Awake, awake, and fall to prayer, leſt ye fall in to that greuous temptation, whiche hangeth nowe ouer your heddes / as your ſpirites were than all to bolde / ſo is your fleſhe nowe al to weyke to endure longe/ye ſhulde haue rather prayed than ſlepte, yf ye had ben wyſe. But ſo it behoued them to be taught by theyr owne felyng/not onely howe feble is theyr fleſhe / but alſo howe vnable it is all together to any goodnes / and that all ſtrength cōmeth of god. Notwithſtãdyng at this tyme toke they full lytle hede to theyr mayſters rebuke and chalenge. ¶ Than turned he agayn to prayer, whan he ſe that in his moſte dere choſen, and truſty, there was no comforte. Whiche thyng verely moche more encreaſed his heuynes/for ſo it behoued hym to ſuffre affliction on euery ſyde.

¶ He prayed agayne the ſame prayer ẏ he dyd before, that is to ſay, he layde the trouble of his mynde in the wyll of his father, deſyryng his cõſolation. And from thenſe agayne he wente vnto his diſciples, whom he founde lykewyſe a ſlepe, as before / for they coulde not holde vp theyr iyes / neither they thus blamed, myght anſwere theyr maiſter any thyng at all. ¶ Thus agayn receyued he affliction and heuynes of them / of whom he ſhulde haue had conſolation and conforte.

¶ The thyrd tyme likewyſe he gaue hym ſelfe to prayer, and prayed ſomwhat lenger / for he was all to turmented / and in ſuche an agony, that his ſwette ran downe with bloudy droppes in to the erthe. And thus whan his agony and heuynes of mynde were greatter than he myghte any lenger ſuffer / there appered an angell vnto hym, and cõforted hym / ſettyng doubtleſſe before his mynde effectuouſly, that merueylous ryche ſauȳg helthe / whiche he ſhulde perfourme and finiſhe by his paſſion / and alſo the glory of his father / whiche therof ſhulde be greately ſet forthe and ſpred abrode: ſo that this cõſolation receyued / he roſe vp and returned hym vnto his diſciples. And whã they were yet a ſlepe, he ſayde vnto them, after a ſcornfull maner thus: Slepe nowe, and take your reſte, as who ſhulde ſay, is there ſuche tranquilitie and peace towardes vs, that ye may ſlepe ſo ſurely, without feare? Oh howe inſenſible are ye, and lyke ſtones / nothynge felyng or perceyuynge all theſe thynges, whiche I tolde you before, as concernynge this ſtormye tempeſte, euyn nowe at hande? Aryſe, aryſe, ons, for ye haue ſlepte ynoughe / beholde, the houre draweth nyghe / of the whiche I tolde you. Nowe the ſonne of man ſhall be betrayed, and betaken in to the handes of ſynners. Aryſe and let vs go mete them, he is very nygh ẏ betrayeth me. Math. Marke.

¶ This thyrde parte conteyneth his takynge, and what dyd in his takynge.

Iohn.

Iudas very well knewe this place of prayer, & howe often tymes Christe with his disciples went thyther to pray. Wherfore he gatte hym a company with the seruauntes of the bysshops/scribes/pharesies/& preestes/ and they came thyther with lanternes/fyrebrandes/and weapens. And he beinge amonge them (Christe yet comynge on with his disciples) gaue them, whom he brought with hym, this token/that whom he shulde kysse, that same to be Christe/ and warned them/that as sone as they had taken hym/they shulde leade hym wysely and warely/fearynge lest (as he had sene hym do sometymes before) he shulde slyppe away from them by his godly power/ and he hym selfe shulde not haue fulfilled his promyse/and so to haue loste his money.

Math. Marke. Luke.

¶ Here may ye se howe depe falleth the blynde wretchednes/ howe bolde she is to do that thynge, whiche she knoweth not to lye in her power. When he was come neare (for he walked formoste in the company) anone he steped forth vnto his mayster, sayenge: Hayle mayster, and kyssed hym. To whom Christe sayde: Frende, for what cause camest thou? O Iudas, betrayest thou the sonne of man with a kysse?

Iohn.

¶ Then Iesus knowynge all thynges yͭ were to come vpon hym: & seynge the houre to be come to suffre them/ went forth to mete those men, whiche came to take hym, sayenge to them: Whom seke ye? They answered, Iesus of Nazareth. And he sayde, I am he. Whiche

worde

ſeynge whan they herde / anone bothe Judas the betrayer, than ſtandynge by, and all his company, were borne backewarde, and felle downe to the grounde. By the whiche thynge the godhed of Chryſt was ſufficiently declared to Judas/to his company/to the miniſters of the Jewes, & to his diſciples/yf they wolde onely haue perceyued that thyng. Whiche they bothe ſawe and knewe. This bryght ſhynynge of his godhed caſte forthe amonge them. By whiche, he declared euydentlye hym ſelfe to put his lyfe wyllyngly in theyr handes. And that no man myght haue taken it from hym agaynſt his wyll. ¶ Than he aſked them agayne whom they ſought/and to them, ſayenge We ſeke Jeſus of Nazareth, he anſwered agayn likewiſe, ſayenge: I tolde you ÿ I am he. Wherfore yf ye ſeke me/let theſe my diſciples go theyr wayes. Whiche thynge he obteyned of his enemyes/but more through his power, than by theyr good wylles. And thus he verefied his ſayenge/whiche he before to his father ſayde: I haue not loſt one of them, whom thou gaueſt me. For he wolde kepe them bodely alſo.

Math. ¶ Than they that were come thyther as theyr maiſ-
Marke. ter, conſideryng what wolde lyke to fall, ſayde to hym:
Luke. maiſter, ſhall we ſmyte them with the ſwerde? For
Iohn. they, that theyr maiſter had ſayd before, as concernyng the ſwerde to be ſo neceſſarye, & all theyr money, they [illegible] / yea they [illegible] ſwerdes / [illegible] of theyr [illegible] [illegible] ther, as [illegible] the ſwerde [illegible] maiſter, [illegible]

neyther wolde ne ment any ſuche defence. Notwithſtandyng yet here at this tyme, before he coulde anſwere and ſhewe them his mynde, as touchyng this cryeng of ſwerdes for theyr other neceſſaries, Peter Symon, whiche pretended to loue his mayſter more feruently than other/ hauyng than one of theſe two ſwerdes, had drawne it / and ſmote of the ryghte eare of one called Malchus, the byſhops ſeruaunte. And anone theyr mayſter ſayd, Holde your handes/ and thou Peter, put vp thy ſwerde/ knoweſt not thou the prouerbe taken of the lawe / that who ſoeuer vſeth the ſwerde, without the commaundement of god, muſt peryſhe by yͤ ſwerde: yf I luſted not to offer my ſelfe wyllyngly vnto my paſſion / doubteſt thou to be in my power to obteyne of my father for my helpe twelue legions of angelles: wyte not thou that I drynke this cuppe, whiche my father hath fylled, and myngled for me, to ſuffre thoſe thynges, whiche he had decreed to be ſufferde of me: Howe ſhulde els the ſcripture be fulfylled, propheſieng of me to ſuffre theſe thynges.

¶ And anone he toke the eare of this maymed man, and reſtored it to hym / declaryng agayne playnly by this myghtye myracle, his godhed / and alſo geuynge an excellent example to do good, euyn to our enemyes. Luke.

¶ Than turned he hym ſelfe to the company of his aduerſaries/ amonge whom was there the ouermoſte of the preeſtes/ as the rulers, and the chiefe heddes of the temple/ with many other preeſtes, ſayeng vnto them: ye are come forthe hyther with ſwerdes, and battes to take me, as thoughe ye came to take a thefe / ye neded not thus ſtrongly to haue come to take me/ I ſate

Math.
Marke.
Luke.

and taughte dayly in the temple openly, ye beinge and hearynge me/wherfore layde ye not handes upon me than? Verely ye wolde have done it often tymes before this/but nowe than before you: wherfore is that ye knowlage, and that ye cõfesse me nowe to have come wyllyngly in to youre handes, that the scripture myght be fulfylled/or els I coulde nowe be as sure from you, as I was in the temple. But this is that same youre houre/and ÿ power of darkenes. Nowe pleaseth it my father to betake me to the prynce of darkenes/whiche leadeth you/& to you, which are his souldiers to fight on his syde. My fathers cõmaundement I obey wyllyngly & gladly/that the worlde myght it knowe truely I love hym/and that ÿ scriptures shulde be fulfylled. ¶ Than all his disciples forsoke hym and fledde.

Johñ. ¶ Than the sergeauntes, the officers and servauntes of the Jewes, toke Jesus and bounde hym/and led hym fyrste unto Annas, for he was father in lawe to Cayphas, which was byshop for that yere/and Cayphas was he that counsailed the Jewes, sayenge: It is expedient that one man dye for the people.

Johñ. ¶ And there was than a certeyn yonge gentylman that folowed Christ, decked upon his bare body with fyne clothe of raynes/whiche yonge gentylman the other yonge men that came with them, begynnynge to set holde upon/but he fled away naked from them, his cloth of raynes lefte behynde hym. For thus all alone wolde theyr mayster suffer for his chosen: so ÿ he wolde not suffer not onely any of his disciples to be taken, but brought to passe also, that this yonge man, what soever he was (seinge that he folowed hym) shulde not come in to theyr handes.

¶ This fourthe parte conteyneth what was ſayde and done before the byſhoppe Cayphas, and Peters denyenge.

Furthermore, when it was ſo that Cayphas was byſhop / Annas ſente Jeſus thus bounde vnto hym.

Math. Marke. Luke. John.

¶ In the meane ſeaſon, Peter takynge herte to hym ſelfe, with a nother of his diſciples, folowed theyr mayſter all a farre. This other diſciple was well knowen with the byſhop / wherfore he was ſo bolde, as to entre in to the byſhops courte with Jeſus / Peter abydynge ſtyll without the dore. Than this other diſciple wente & deſyred the woman that kepte the dore, that Peter myght come in / and ſhe ſeynge Peter ſyttyng agaynſt ẏ lyght (for the vylayns had made a greate fyre, beneath in the myddes of the halle / where they ſate together with them / and ſome ſtode aboute it warmynge them / for it was ſomwhat colde / and Peter was with them warmyng hym / for he deſyred muche to ſe the ende). This woman ẏ kepte the dore, beholdyng hym earneſtly, ſayde vnto hym: Arte not thou alſo one of this mannes diſciples? Thou were with Jeſus of Galile. And he anſwered by and by, ſayeng: I am not / I knowe not this man / I wote not what thou ſayeſt.

Marke.

¶ After this he wente forth in to the entre, & the cocke crewe. But this as yet moued hym nothynge at all.

Math. Marke.

¶ And there had ſpyed hym agayne a nother mayden / whiche ſayde vnto hym amonge them all. And this man was ye Jeſus of Nazareth. he denyed it agayn, yea and that with an othe. So farre was his herte gone, that was ſo redy to dye with his maiſter. For ſo muſte men ſlyde and fall, that truſt more to theyr owne ſtrength and power, than to Chriſtes wordes, and yet was he bolder than any of the other. In the meane ſeaſon, the byſhop aſked Jeſus of his diſciples, and of his doctrine / and wherfore he was ſo bolde to gather diſciples to hym / what new doctrine he taught them / and what thyng he wente aboute. To whom Chriſte anſwered. I haue ſpoken openly to the worlde, the thynges, whiche I taughte in the ſynagoges / and I taughte in the temple, where all the Jewes came togyther. Wherfore as for the doctrine, ye may it well knowe, not to be ſeditious, nor derogatiue vnto goddes lawe, as ye couet it to be founde. Call hyther any witnes, not one or other, but as many as herde me, & aſke them, whiche herde me, what I ſpoke to them. Lo, they knowe bothe what I ſayd & taught / for I knowe well ye wolde not beleue me, yf I ſhulde teſtifie of my ſelfe. When Chriſte had ſpoken theſe wordes, with ſo faire ſobrenes, and great grauitie: notwithſtandynge yet one of the byſhops ſeruauntes, thynkyng to do his maiſter a pleaſure, gaue Jeſus a blowe of the eare, ſayinge: Thus anſwereſt thou the byſhop? Whom Chriſt anſwered agayne mekely: yf I haue ſpoken any hurt by hym, teſtifie therof / and yf I ſpeake well, wherfore do ye ſmyte me? ¶ But nowe bycauſe the houre was come, wherin Chriſt ſhulde ſanctifie his choſen by his paſſion, and with Peter, whiche can not be expreſſed / neyther the ſayeng of the mouthe / no his innocẽce / nor yet his meke modeſtie, were it neuer ſo greate, coulde

John.

helpe hym. For Satan his aduerſarie had ſo ſet them a fyre/ and in ſuche a furie, that euyn lyke mad dogges they ranne all vpon hym/ and the more cruelly & ſhamefully that any man coulde tormente hym, & ſpytefully entreate hym/ the better he was there allowed, & commended of the byſhop. And for that he behaued hym ſelfe ſo mekely, ſo modeſtly, and ſo gently, the more they ſcorned hym/ ſpyttyng in his amiable face/ and buffetynge hym/ ſome of them in the necke, and ſome on his cheke. ¶ Than muffeled they hym, & bobbed hym in the face/ aſkynge hym, Who ſmote the laſte? Who ſhall ſmyte the nexte? For thou makeſt thy ſelfe a prophete/ With other greuous and ignominious blaſphemies, they aſſayled hym. Than was he verely amonge the very madde dogges/ & amonge the boyſtous bulles of Baſhan. Than was he amonge the roryng lunatike lyons/ & vnmercyful vnicorns. Of whom it is wryten, in the .xxij. pſalme. Than herde he ẏ reuylynges, and rebukes of many men, as ſyngeth Dauid in the .xxxj. pſalme. Than felte he his enemyes, excedyng in nombre, the heares of his hed, as ſyngeth the .lxix. pſalme.

¶ But Peter whan he was gone forthe in to thentre, after his fyrſte denyenge/ and there in thentre had denyed hym agayne/ nothynge remembryng ẏ crowyng of the cocke/ commeth me backe agayne vnto the fyre/ and there he ſtode warmynge hym with other men/ which ſayd vnto hym, Arte ẏ not one of his diſciples? And one of them ſayde ſtyfly vnto hym/ euyn thou arte one of them/ and Peter denyed it, ſayenge: I tell the man, I am not. ¶ And within an houre after, they that ſtode by hym, came nere, ſayenge: Surely thou arte one of them/ euyn thy very tonge bewrayeth the/ for thou

Luke.
Iohñ.

Math.
Marke.
Luke.
Iohñ.

[illegible] art a Galilean. And one of ÿ byſhops ſeruauntes, kynſman unto hym / whoſe ryght eare he ſmote of, ſayd unto hym, dyd not I ſe the in the gardeyn with hym? Than began he to curſe, to ſwere, and to forſweare hym utterlye, that he neuer knewe the man. And by and by, whyles he was ſpeakynge, the cocke crewe the ſeconde tyme.

Luke. ¶ And his mayſter, whiche than was bounden of the byſhoppes, and vexed with continuall troubles, ÿ ſeruauntes, turned hym, and behelde Peter.

Math. **Marke.** **Luke** ¶ Upon this he remembred his mayſters wordes, tellyng hym before, ÿ before the cocke ſhall crowe twyſe, thou ſhalte denye me thryſe. Wherfore (as he myght well be) he beinge ſore aſhamed of hym ſelfe, and ſodeyn with repentaunce, unable to be expreſſed, that he had made ſo ofte denyed his mayſter, and ſauiour / he [illegible] hearynge and ſeynge hym / with whom he promyſed ſo manfully, ÿ ſwore ſo ſtoutely, to go with hym euen in to deathe, wente forthe, ÿ wepte full bytterly.

¶ Than lerned he howe feble he was, and ſo howe [illegible] a confidence he preſumed in hym, ſo accordyng [illegible] than his mayſter knewe hym to be.

¶ Of this his owne falle [illegible] he had a great experience of hym ſelfe, more able to knowe hym ſelfe more modeſtly and lowly, and to beare his [illegible] [illegible] [illegible]

¶In this fyfte parte are conteyned what were concluded in the counſell of the Iewes, and the wretched ende of Iudas.

Math.
Marke.
Luke.
Iohn.

THe day nowe ſpronge, there came together ẏ elders of ẏ folke, the chiefe prieſtes, and the ſcribes, in to the byſhops palace, and brought Chriſt in amonge them. ¶These ouermoſte of the prieſtes, with the elders, and whole counſel, ſought for ſome falſe teſtimonie & witnes agaynſt Ieſus, that they myght put hym to death: but they coulde not fynde any thing amyſſe, done or ſayd of hym/his doctrine was ſo true, and his lyfe ſo pure. At laſt after moche inquiſition, there ſtepte forth two falſe witneſſes, affirmyng, that they herde hym ſay theſe wordes: I may deſtroy the temple of god, and in thre dayes buylde it vp agayne. And whan theſe teſtimonies, lyke as of other thinges, coulde not be founde lawfull to put hym to deathe, yf caſe ben he had ſo ſayd. ¶Than ſterte vp in the myddes of them, one of the chiefe prieſtes, coueytynge to haue trapped hym in his owne anſwere, ſayeng: Anſwereſt thou nothyng vnto thy accuſacion, and thynges layde to thy charge? ¶Thynkeſt ẏ theſe witneſſes to be layde agaynſt the in vayne? Ieſus than helde his peace, for what ſhulde he haue ſayd to ſuche teſtimonies, which vpon his enemies coulde not receyue, as lawfully. Wherfore the byſhop than beganne to ſpeake to hym thus: I adiure the by the lyuynge god, that thou tell vs whether thou be that holy anoynted, the ſonne of

the prayſed god. ❡Than Chriſte, leſte it ſhulde be ſene,
hym ſelfe to beare but ſmall reuerence to his father, in
whoſe name he was thus ſtraytly cõiured, or to feare
them/ ſo that nowe bounde, he durſte not confeſſe that
thynge, whiche before, he beinge at libertie, profeſſed
and knowledged ſo openly and ſo ofte, anſwered them.
Luke. yf I ſhulde tell you yͤ truthe, yet ſhall ye not beleue
me/ and yf I ſhulde aſke you any thynge, yet wyll ye
not anſwere me ryghtly/ nor yet let me go.
Math. Wherfore I thynke it beſte to holde my tonge, as I
Marke. haue begonne to do. But bicauſe ye ſhal knowe that I
Luke. honour the father, by whoſe name ye adiure me/ and
that I ſo feare you not, but I dare tell you the truthe,
I anſwere and knowledge vnto you, that thou byſhop
haſt hytte the nayle on the hed, & ſayde that, that true
is. But yet nowe for all this, ſhall ye neuer the more
beleue it, but ye ſhall ſe me, whom ye deſpiſe, as but
one of the ſonnes of Adam, and ſo entende ye to put me
to deathe, ſyttynge on the ryghte hande of god, that is
to ſay, equall with hym in power, to cõmaunde and to
gouerne all men. Ye ſhall ſe me at laſt cõmyng agayn
in the cloudes from aboue, to iudge bothe men lyuyng,
and them that are nowe deade. ❡This glory ſhall I receyue
of my father in ſhorte ſpace, ſone after ye haue
put me to death. From this day ſhal ye not ſe me otherwyſe,
than ſyttyng on the ryght hande of god, tryumphynge
in a glorious eſtate and power, almyghty ouer
all men. Whiche thynge I haue tolde you before this.
❡Than cõcluded they all, Ergo, thou art euyn the ſonne
of god. Jeſus anſwered, ye ſay ſo, and ſo I am.
Math. ❡Than began the byſhop to rage, and to rente his clothes,
ſayenge: Lo, he hath ſpoken blaſphemie. Wher-

fore than

fore thys nede ye any farther wytnes? So, youre ſelues
haue herde nowe a greuous blaſphemie/what thinke
ye? They all anſwered, ſayenge, he is worthy to dye.
These thynges were done in the coūſell, whiche all Math.
the chiefe of the preeſtes, thelders, & ſcribes, helde erly Marke.
in the mornynge, to condempne Chriſte to deathe. And
of this they armed their ſelues, and toke courage to accuſe
him before the chiefe gouernour, and iudge, called
Pilate. Beſydes this, ſeinge that it perteyneth
to thiſtorie, to ſe what ende Judas made, yͤ betrayer,
I ſhall here put to his departynge.

Whan Judas ſe his mayſter was lykely to be condempned Math.
to deathe / than beganne he to repente hym/
than heuynes touched his herte, and conſtrayned hym
to beare agayne to the preeſtes & thelders, theſe thyrty
peſes of ſyluer, for the whiche he ſolde hym, ſayenge:
I haue ſynned, in betrayenge this innocente bloude.
Whiche anſwered hym, ſayenge: what is that to vs?
care thou therfore, for we care not. So lyght regarded
they, that they had boughte that innocent bloude, and
deliuered hym to deathe. Suche is the pope holynes,
and fayned ryghtwyſenes of hipocrites. And Judas
threwe downe the money, & wente his way, & hanged
hym ſelfe with an halter/ and he braſt in the myddes,
and all his bowelles fell out. Whiche thing was ſpred
ouer all Jeruſalem. Than toke the chiefe preeſtes Math.
that money, ſayeng: It is not lawfull to put this money
in to our offryng boxe, for bloude was bought and
ſolde therwith.

Here was a meruelous religion / they ſhamed not/
ne feared to ſhede thinnocent bloude/but yͤ price therof
durſte they not myngle with theyr other money, that

was

was offered to them. ¶ Thus do hypocrites ſtrayne out a gnatte, and ſwallowe ones a camell. Wherfore theſe vnto warde, and ouertwharte religious men, caſt theyr ſhauen heedes togyther, ⁊ bought a felde of a potter with the money, to burye in ſtraungers. And for this cauſe the felde was called in theyr mother tongue, Acheldema, whiche is to ſay, the bloudy felde.

¶ Than was fulfylled ẏ prophecie of zacharie in the .xi. chapter / and the ſame in the .xxvii. of Math. is called Hieremie / whiche prophecied, that theſe men ſhulde gyue thyrtye pence. ¶ The whiche money ſhulde be the pryce of a man, bought ⁊ ſolde amonge them / bought of one of ẏ Iſraelites / which was had in reputacion. ¶ They ſhulde gyue this money for the potters felde / as the lorde had appoynted it. A merueylous thyng, that Chriſte wolde be ſolde of ſo dere beloued a diſciple. And it was not without a greate miſterie, that for the ſame pryce, and for the ſame money that Chriſte was ſolde / this felde was bought to bury in the ſtraungers, or wayfaryng men. For the very true reſte and tranquilitie of our conſciences, is bought and procured, as through Chriſtes deathe, whiche are here ſtraungers, goynge to the very heuenly citie of Ieruſalem, that is to ſay, to a perpetual place and reſte. Wherfore it was well worthy, that this texte of the prophete by name, ſhulde be here remembred. Nowe let vs proſecute the hiſtorie of the paſſion.

¶ In this ſyxte parte are conteyned what was done in the fyrſte inquiſicion before Pilate, and afterwarde before Herode.

Luke. After this, when the Iewes thought them ſelues well and ſuffyciently inſtructe to accuſe Chriſte, the multitude roſe vp from the counſell, and preſented hym vnto Pilate. For they wolde not entre in to theyr owne houſe, or iudgement halle/ leſt they ſhulde haue polluted theyr ſelues. For theſe holy hipocrites, and falſe phariſeis, ſhulde celebrate & kepe holy theyr paſſe ouer day on the morowe.

¶ Here may ye ſe how ſcrupulous was theyr vngodly holynes. John. Wherfore Pilate went forth vnto them, aſkyng them wherfore they accuſed this man, And they anſwered, If he were not a malefactor, we had not in any wyſe delyuered hym vnto the. With the whiche anſwere, ſo proudly ſpoken, Pilate was ſomwhat offended, and badde them procede with hym, as they had begon, and to iudge hym after theyr owne lawes. And they denyed þ it was lauful for them to ſlay any man. And thus was it ordeyned of god, that Chriſte ſhulde be crucified of the Gentiles, as he ofte tymes before tolde it vnto his diſciples.

¶ Than beganne they to accuſe Chriſte agayne, that Luke. he had made ſedicions amonge the people through his doctrine/ whiche they were aboute to make appere dampnable, and ſeditiouſe, ſayenge, that he forbod tribute to be gyuen to themperour. And at laſt they ſayd

that Chriſte made hym ſelfe a kynge. By whiche ſayenges,
they truſted to condempne hym of treaſon.

Math. ¶ Wherfore Pilate the iudge aſked hym, nowe ſtandyng
Marke. before hym, whether he were ẏ kyng of Jewes?
Luke. For this mater he thoughte ꝑteyned vnto his charge/
which was thā ther deputed to gouerne vnder Themperour.
But as touchynge his doctrine (as a thynge
nothyng derogatyng Themperours power) he toke no
great hede therof/ neyther was he moche inquiſityue.

Johñ. ¶ Than Jeſus aſked hym, howe come it in to your
mynde to demaunde of me this queſtion? Come it of
your ſelfe, or haue ye herde it of any other man? For
Chriſte wolde be ſene (as he was in very dede) ſo farre
and ſo pure from all affection or deſyre of any earthely
kyngdome, that no man ſhulde it ſuſpecte in hym.
Wherupon euyn Pilate his ſelfe, as ſhewynge hym to
haue not ſuſpected any ſuche thynge in hym, ſayd: As
for me, I am a Romane, nothyng lerned in your lawes
and prophetes, I know not howe, and in what maner
your kynge Meſſias ſhulde come/ and as for me, I can
not perceyue any token of a kynges eſtate in the/ thyne
owne nacion, and the byſhops delyuerde the vnto me/
and they are the men ẏ accuſe the of this thyng/ what
haſt ẏ done? Thā anſwered Jeſus, My kyngdome is
not of this worlde/ or els I myght haue my ſeruaūtes
to defende me. And thus he confeſſed hym ſelfe to be
kynge of heuen/ puttynge alſo Pilate out of doubte/
that he neded nothȳg to feare hym, for his kyngdome,
whiche he gouerned. Of the whiche kyngedome the
Jewes accuſed hym.

Math. ¶ Of this not withſtandynge, Pilate yet getherynge
Marke. hym to be a kynge, concluded, ſayenge, Ergo, thou arte
a kynge.

a kynge. Whom Ieſus anſwered, ſayenge: Thou haſt Luke.
ſayde the trouthe. Iohñ.

¶ And Ieſus ſhewynge the cauſe why he confeſſed
this thynge, ſayde, that he was borne vnto it/ and for Iohñ.
this cauſe was he come into the worlde to teſtifie the
trouthe. So ẏ here he declared hym ſelfe to be all only
both kynge, and ſauiour of all the choſen. And bicauſe
that the choſen onely beleue this verely, he added, ſayinge:
Euery man ẏ is of the trouthe, hereth my voyce.

¶ Than Pilate perceyuynge hym to be vngyltye of any Luke.
treaſon, as cõcernyng Themperours maieſtie, whoſe Iohñ.
depute he was there/ wente forth affirmynge agayne,
that he coulde fynde no maner a cauſe, worthy deathe
in the man. ¶ Upon this the chiefe of ẏ preeſtes Luke.
ſtepte in, layeng ſore agaynſt hym, accuſyng hym that
he ſhulde make a ſedition amonge the people, teaching
and preachyng throughout all Galile. And Pilate hearynge
them ſpeake of Galile / anone aſked hym, yf he
were of Galile/ and as ſone as he herd that he perteyned
to Herodes iuriſdiction/ he ſente hym to Herode/ whiche
was than at Ieruſalem / wherof Herode was not a
lytle gladde / for he was ofte before greately deſyrous
to ſe hym/ & whan he came before hym, he aſked hym
many thynges / but Ieſus anſwered hym nothynge,
although yet the ouermoſte of the preeſtes, and ſcribes,
ſtode there agaynſt hym, accuſyng hym ſtyfly & ſharply.
Whan Ieſus reputyng Herode as a dogge, or a ſwyne,
vnworthy his wordes/ wolde nothyng anſwere hym/
(parauenture he aſked hym nothynge concernyng the
glorie of god) Herode deſpiſed hym, and the company
alſo with hym. Wherfore they ſcorned hym, & brought
hym backe agayne in a whyte coote to Pilate. And for

this

thys cauſe, Herode, and Pilate, were made frendes agayne, whiche before were at oddes. And thus came the kynges of the earthe together, agreynge to conſpire agaynſt the lorde, & his annoynted, Pilate the ſecounde.

¶ This ſeuenth parte contayneth the other inquiſition of the iudge, his counſell to let hym go, and howe he was ſcourged.

Luke. When Jeſus was broughte agayne to Pilate, than he called agayne to gether to hym the chiefe of ỹ prieſtes and the ſeculer heades of the people, ſayinge, neyther I, nor Herode can fynde any cauſe of deathe in thys man/ and ſo he wolde haue corrected hym a lytle, to ſatiſfie theyr myndes, and let hym haue gone.

Math. Marke. ¶ But than began the hygh prieſtes to accuſe Jeſus of many thynges/ and he wolde anſwere them nothing, nor yet Pilate, whā he bad hym anſwere to theyr accuſations/ in ſo muche ỹ Pilate merueiled greatly at hym.

Math. Marke. Luke. Iohñ. ¶ Than were they wonte in the feaſte of Paſſage, whiche we now cal Eaſter, to gyue one of ỹ priſoners to the people to be delyuered, and Pilate had in his cuſtodie an errante thefe, called Barrabas, taken with the authors of ſedition, & makers of a greate fray, whiche alſo committed murther in the fraye. This man as one that was odious vnto ỹ people, he coupled, & matched with Jeſus. And whā the folke after ỹ vſe & yerely cuſtome, aſked one of the priſoners to be gyuen them, he aſked them whyther they wolde haue Barrabas

let go and delyuerde them / or Jeſus the kynge of the
Jewes, whiche is called the anoynted.
For he knewe it ful wel, that they betrayde and betoke Math.
hym to hym of enuie and malice. ¶Than the chiefe of Marke.
the prieſtes, and the ſeniours, perſwaded the folke to
aſke Barrabas. ¶Than the comune people, Math.
(Pilate aſkynge them whether of theſe twayne they Marke.
wolde haue) cryenge all with one voyce / let vs haue Luke.
Barrabas. ¶After this Pilate aſkynge them what Johñ.
ſhall be done with this man Jeſus, whiche is called
the kynge of Jewes? They cryed out agayne crucifie Math.
hym. ¶To whom Pilate anſwered, what hurte hath Marke.
he done? And than they cryed out more vehemently,
crucifie hym. ¶Than he, ſeynge that by this wayes
he could not haue his purpoſe / turned hym to a nother
way, whiche he had conceyued with hym ſelfe before,
ſaying: I fynde nothyng worthy dethe in this man,
wherfore I wyll chaſten hym, and ſo let hym go.

¶And than cauſed he Jeſus to be whypped & ſcour- Math.
ged. Than the vilens of the Jewes toke and led hym Marke.
into the courte houſe, and gathered all the company a- Johñ.
boute hym / they put of his clothes, and clothed hym
with a redde robe / and wrothe a garlande of thornes
aboute his heade / they gaue hym a rede in his ryght
hande / & than made they curteſy before hym, mockyng
hym and ſalutynge hym, ſayenge: All hayle ye kynge
of the Jewes / & they buffeted hym on the cheke. And
when they had ſpytte in his face / they toke the rede
and ſmote hym vpon the heade.

¶Thus Pilate brought forthe Chriſte to the Jewes, Johñ.
all to whypped / crowned with thornes / beſpytted / bea-
ten and ſcourged / ſuppoſynge through ſuche a carefull,

and petuous

and petiuous ſtate and cōdicion of hym, to haue ſwaged and mitigated theyr malicious hatred agaynſte hym, ſayeng: Lo, I haue brought hym here forth vnto you, that ye ſhulde knowe ỷ I fynde no cauſe gyltie in hym.

Johñ. ¶ Than came Jeſus forthe amonge them, bearynge a crowne of thorne / and had a redde paule or mantell vpon hym. And Pilate ſayde vnto them, beholde, this is the man. Than the byſſhops and theyr miniſters beholdyng hym, cryed out, crucifie hym, crucifie hym. To whom the iudge ſayde: Take hym your ſelfe and crucifie hym / for as for me I fynde no cauſe of deathe in hym. Than ſayde the Jewes agayne / we haue a lawe, and after our lawe he oughte to dye / for he made hym ſelfe the ſonne of god. Whan Pilate herde that, he began to be more afrayde for Jeſus ſake / leſt parauenture he ſhulde haue pretended any ſuche thynge / wherby it ſhulde not haue layne in his power to haue delyuerde hym. Wherfore he returned in to the iudgement halle, ſayenge vnto Chriſt: Of wenſe art thou? And Jeſus wolde nothynge anſwere hym / for he had teſtified the trouthe often ynoughe before, confeſſynge hym ſelfe to be Chriſte, and kynge alſo / but ſo that his kyngdome was not of this worlde. Wherfore Pilate neded not to haue feared, as cōcernȳg any mynyſſhyng or hurte towardꝭ Themperours power / and ſo to haue any cauſe to gyue ſentēce agaynſt hym. Wherfore Pilate, diſcontent that he wolde not anſwere hym, ſayde, Wherfore ſpeakeſt thou not to me? Knoweſt thou not that it lyethe in my power to crucifie the, or to delyuer the? Than bicauſe Pilate toke ſo moche vpon hym, vſurpyng that, whiche turned in to ỷ contempte of god. Of whom it was defined by his godly ſecrete counſel, vnable to be vndone, that Chriſte at this tyme ſhulde be betrayed, and lefte vnto the power of darkenes (or els no man myghte haue done any thyng againſt hym) corrected ŷ iudge, ſayenge on this maner: Thou ſhuldeſt haue no power agaynſt or vpon me, onleſſe it were gyuen the from aboue. Nowe for aſmoche as thou art here iudge, and ruler (the power of iudgemēt ouer me, gyuen the of god) thy ſynne is not ſo greate as theyrs, whiche delyuerde me vnto the, moued only of hatred, without any lawfull authorite. Nowe of this Pilate ſought wayes to delyuer hym: but the Iewes cryed, ſayenge, yf thou delyuer this man, than arte thou not themperours frende. For who ſoeuer maketh hym kyng, ſayth agaynſt themperour.

Than inſtaunted they more vehemently with greate noyſe/aſkynge to obteine hym to be crucified. And the importune aſkyng, our cryenges of them, and myſcheuous pſwations of the byſhops, at laſt obteyned theyr deuelyſhe purpoſe.

¶ This eyght parte conteyneth the condempnation of Ieſus, and his leadynge forthe to the croſſe.

¶ Here Pilate was ouercome with the wycked importunitie of the byſhops, whiche perſwaded all to theyr deadely purpoſe.

WHan Pilate herde theſe wordes, he brought forth Ieſus, & ſate downe in iudgemēt in a place called Lythoſtrotos / and in Ebrewe it is called Gabbatha / bicauſe it ſignifieth an higher place. It was than fryday, Iohñ.

[illegible] nyghte before Easter, as theyr [illegible] day/ in the whiche day they prepared thynges requyred for the feest. And it was aboute the syxte houre, that is to say, aboute the ende of the seconde parte of the day/ whiche seconde parte begynneth with them at nyne of the clocke in the mornynge/ continuynge to twelue:/ and is called [illegible] them the thyrde houre/ and the space from noone to thre, they call the syxte houre/ from thre to syxe after noone, they call the nynth houre. ¶ Thus deuyded they our twelue houres of the day, in to theyr foure houres/ begynnynge at syxe of the clocke in the mornynge, continuynge to syxe at nyghte/ and theyr naturall day begynneth at syxe of the clocke at nyghte, and continueth vnto the same houre agayne, as it is wrytten in ẏ fyrst chapiter of Genesis. And so of the euenynge and mornynge was made one day. ¶ The euenynge begynnynge at syxe at nyght, continuinge to syxe in the mornynge/ deuided in to foure watches/ euery watche contaynyng thre of our houres/ the mornynge begynnynge at syxe/ continuyng to syxe at nyght, deuided in to foure portions/ euery portion or parte contaynyng thre of our houres/ as. vij. viij. ix. before noone they call ẏ fyrste houre, and fyrst portion of the mornyng. &c. And Marke wryteth that Jesus was crucified in the thyrde houre, that is to say, in the later ende of this seconde pte aboute twelue they nayled hym to the crosse/ & so lyfted hym vp there to hange all the syxt, and nynth houres folowyng, that is to say, from twelue tyll syxe of the clocke at nyghte.

Math. ¶ Than Pilate syttyng as Iudge, his wyfe sente vnto hym, sayenge: Meddle not with this man, for I haue this day suffered many thynges in my slepe for hym (for so wolde god put Pilate in [illegible] of his office.)

Than ſayde he to the Iewes: Beholde, here is your kynge/as who ſhulde ſay/ye ſay that this man ſhulde haue made hym ſelfe your kynge. Nowe may ye well ſe howe farre vnlyke he is your ſayenges. And than they cryed, take hym, take hym, and crucifie hym. Than ſayde Pilate, as mockyng them, ſhall I crucifie your kyng? But they ſtode ſtyfly agaynſt hym, ſayeng: we haue no kynge, but Themperour. To this poynte their fury caryed them, that they vtterly denyed all together Chriſtes kyngdome, whiche all the nacyon loked and taryed for ſo feruently. Iohñ.

¶ Than Pilate ſeinge he coulde not preuaile, but that it wolde turne hym to more buſyneſſe to haue let hym go/ wente and waſſhed his handes before the people, ſayenge: I am innocent from the bloude of this ryght wyſe man/take ye hede to your charge. Than anſwered all the people, ſayinge: His bloude be vpon vs, and vpon our chyldren. Math. ¶ Than dyd Pilate gyue ſentēce accordyng to their aſkyng, & let them haue Barrabas, and delyuered them Ieſus at their pleaſure, to crucifie hym/ whom they ſtrypte out of his red robe, and dyd agayn vpon hym his owne clothes/and led hym away to be crucified. Math. Marke. Luke. Iohñ.

¶ Than Ieſus thus iudged to death wente his way, bearyng his croſſe towarde the place, whiche was called Caluaria. But in that Ebrewe tonge, whiche they ſpake at that tyme/ whiche ſpeche ſauoured moche of the Chaldey tonge, it was called Golgatha. Iohñ.

¶ And as he wente, they ouertoke one Symon of Cyren, father to Alexander and Rufus/cõmyng from the towne/and they layde the croſſe vpon his necke to beare it after Ieſus. Whiche thynge (it is to ſuppoſe) they Math. Marke. Luke.

dyd he

dyd bicauſe, that Jeſus for feblenes, was not able to beare ſuche a tree.

Luke. ¶There many of the cōmen people folowed hym, which many women, waylyng & lamētyng his heuy chaūce, and ſorowfull ſtate, for the loue and ſeruice that many men yet bore vnto hym ſelfe, not away from euery mānes herte. But vnto theſe carefull folke he turned hym ſelfe backe, ſayenge: Oh doughters of Jeruſalem, wepe not for me, wepe for your owne ſelues, & for your chyldren. For the dayes ſhall come, in ẏ whiche it ſhall be ſayde, Bleſſed are the baren, & the wombes, which haue not conceyued, and the breſtes, whiche haue not gyuen any ſouke. ¶Than ſhall they begynne to ſaye to the moūtayns, fall ye downe vpon vs, And to ẏ hylles, couer vs. In theſe wordes he propheſied to them, the miſerable calamitie of the beſegyng of Jeruſalem, by the Romans, & murther to come vpon them. In whiche they ſhulde fele & knowe at laſte, what they prayed for them ſelues, whan they ſayd, His bloude fall vpon vs, and vpon our chyldren. And he added therto, For if they thus do to the grene and moyſte tree, what than ſhall become (thynke ye) of the drye baren blocke.

By whiche ſayenge he mente this, yf they ſhulde (god ſufferynge it) thus cruelly entreate hym, beinge an innocent, & iuſt man, lyke the moyſte & fruitfull tree (as it ſtādeth in ẏ fyrſt pſalme) moche more cruelly ſhall god ſuffre the vnfruitefull nacion of ẏ Jewes to be hādled, which are but drye baren blocks. ¶There were two other malefactors led forth wᵗ hym to be crucified alſo.
Math.

Marke. ¶And after ẏ they came to the place, called Caluaria,
Luke. they gaue Jeſus to drynke, vinaigre myngled wᵗ galle,
Iohn. but whan he had taſted it, he wolde not drynke therof.

¶ And there they crucified hym with the two theues/ Math.
one on his ryghte hande/the other of his lefte hande/ Marke.
where this ꝓpheſie of Eſaye in the.liij.chapiter was Luke.
fulfylled, And he was reputed amonge the myſdoers. Johñ.
¶ Than ſayde Jeſus, Father forgyue them, for they Luke.
knowe not what they do.

¶ Here Pilate ſet vp a title vpon the croſſe, in Ebrue, Math.
Greke, and Latine, conteynynge theſe wordes: Jeſus Marke.
of Nazareth, the kynge of Jewes. Luke.
¶ But whan the Jewes had redde this title (for the Johñ.
place was nyghe Jeruſalem) the byſhoppes required
Pilate to wryte, that Jeſus ſhulde ſay theſe wordes: Math.
I am kyng of the Jewes/and not that he was yͤ very Marke.
kynge of Jewes. But Pilate, gouerned & led of goddes Luke.
ordinaunce, coulde not chaunge the title. Whiche with Johñ.
out doubte conteyned the very goſpell of Chriſt/by the
whiche he was preached and publyſhed, vndoubted to
be the very ſelfe ſame kyng, called Meſſias, ſente vnto
the Jewes. And thus in the myddes of his deathe he
beganne to be exalted, and to enioye his kyngdome.

¶ This nynthe parte conteyneth what was done,
Chriſte hangynge nowe vpon the croſſe.

Than theſe vylens, whan they had Math.
crucified Jeſus, foure of them toke Marke.
his clothes, makynge foure partes Luke.
of them, that eche of them myghte Johñ.
haue a peeſe/ and as for his inwarde
coote, whiche was without ſeame,
bicauſe it coulde not well be cutte,
they caſted dyſe for it, that the.xxij.pſalme myghte be
fulfylled.

fulfylled. They deuided my clothes to them ſelues, and vpon my other garment they caſt lottes. And all this dyd the ſayde ſouldiers, whiche ſate there and kepte Jeſus.

John. ¶ Than ſtode there by ÿ croſſe of Jeſus, his mother, and his mothers ſyſter, and Marye Magdalen. And when Jeſus ſe his mother, and his diſciple, whom he loued, ſtandynge by hym, he ſayde vnto his mother: Woman beholde thy ſonne. And ſo afterwarde ſayd he vnto his diſciple, Beholde thy mother. And from that houre he toke the charge of her. His maner was at all tymes to call her woman, becauſe he was moche more gooſtlike and godly, than was ſhe, the whiche bore hym, but yet wolde he not forget the dutie and office of the ſon towarde his mother. Of this may the men that lye on theyr death beddes lerne to not forget theyr chyldrens wyues. &c.

Math. ¶ There ſtode the people gaſynge vpon hym, and the goers forbye rayled hym, waggynge their heades at hym, ſayeng: Arte thou he ÿ deſtroyeſt the temple, and buyldeſt it vp agayne in thre dayes? Saue thy ſelfe. Yf thou be the ſonne of god, come downe from ÿ croſſe. Lykewyſe ÿ ouermoſte of ÿ preeſtes, whiche the ſcribes and ſeniors ſcornyng hym, ſayd amõge them ſelues, He hath ſaued other men, but hym ſelfe he can not ſaue. If he be the kyng of Iſraell, let hym nowe come downe from the croſſe, and we wyll beleue in hym. He truſted in god, let hym nowe delyuer hym, yf he ſet any thynge by hym. And the ſouldiers mocked hym.

Luke. ¶ Beſydes all this, one of the theues, that hanged by hym, rayled vpon hym, and blaſphemed hym in to his face, ſayenge: Yf thou be Chriſte, ſaue thy ſelfe, and vs alſo.

[illegible]
is an innocent, and thus he ſayde unto Jeſus: Lorde
[illegible] come to thy kyngdome.
[illegible] Jeſus unto hym, Verely I ſaye unto
the, this day ſhalte thou be with me in paradiſe
[illegible] all theſe thynges [illegible]
[illegible]
[illegible] Math.
[illegible] Marke.
[illegible]
[illegible] Iohñ.
After this, Jeſus knowyng that all thynges were
[illegible] Math.
[illegible] Marke.
[illegible] Iohñ.
whan Jeſus [illegible] he ſayde,
It is done. [illegible] all thynges to an
ende, whyche he wrought [illegible] his deathe.

the daye nexte before Eaſter, or theyr paſke ouer day/in the whiche day they prepared thynges requiſite for the day/and it was aboute the ſyxte houre, that is to ſay, aboute the ende of the ſeconde parte of the day/whiche ſeconde parte begynneth with them at nyne of the clocke in the mornynge/contynuynge to twelue:/and is called with them the thyrde houre/and the ſpace from noone to thre, they call the ſyxte houre/from thre to ſyxe after noone, they call the nynth houre. Thus deuyded they our twelue houres of the day, in to theyr foure houres/ begynnynge at ſyxe of the clocke in the mornynge, contynuynge to ſyxe at nyghte/and theyr naturall day begynneth at ſyxe of the clocke at nyghte, and continueth vnto the ſame houre agayne, as is wrytten in ẏ fyrſt chapiter of Geneſis. And ſo of the euenynge and mornynge was made one day. The euenynge begynnynge at ſyxe at nyght, contynuynge to ſyxe in the mornynge/ deuyded in to foure watches/euery watche cõtaynyng thre of our houres/the mornynge begynnynge at ſyxe/ cõtinuyng to ſyxe at nyght, deuided in to foure porciõs/ euery porcion or parte contaynyng thre of our houres/ as .vij. viij. ix. before noone they call ẏ fyrſte houre, and fyrſt porcion of the mornyng.&c. And Marke wryteth that Jeſus was crucified in the thyrde houre, that is to ſay, in the later ende of this ſeconde pte aboute twelue they nayled hym to the croſſe/& ſo lyfted hym vp there to hange all the ſyxt, and nynth houres folowyng, that is to ſay, from twelue tyll ſyxe of the clocke at nyghte.

Math. ¶ Whan Pilate ſyttyng as iudge, his wyfe ſent vnto hym, ſayenge: Medle not with that man, for I haue this day ſuffered many thynges in my ſlepe by hym (ſo wolde god that Pilate [illegible] of his office.)

¶Than ſayde he to the Iewes: Beholde, here is your kynge/as who ſhulde ſay/ye ſay that this man ſhulde haue made hym ſelfe your kynge. Nowe may ye well ſe howe ſoore vnlyke he is your ſayenges. And than they cryed, take hym, take hym, and crucifie hym. Iohñ.

¶Than ſayde Pilate, as mockyng them, ſhall I crucifie your kyng? But they ſtode ſtyfly agaynſt hym, ſayeng: we haue no kynge, but Themperour. To this poynte theyr fury caryed them, that they vtterly denyed all togyther Chriſtes kyngdome, whiche all the nacyon loked and caryed for ſo feruently.

¶Than Pilate ſeynge he coulde not preuayle, but that it wolde turne hym to more buſyneſſe to haue let hym go/ wente and waſhed his handes before the people, ſayenge: I am innocent from the bloude of this ryghtwyſe man/take ye hede to your charge. Than anſwered all the people, ſayenge: His bloude be vpon vs, and vpon our chyldren. ¶Than dyd Pilate gyue ſentence accordyng to their aſkyng, & let them haue Barrabas, and delyuered them Jeſus at their pleaſure, to crucifie hym/ whom they ſtrypte out of his red robe, and dyd agayn vpon hym his owne clothes/and led hym away to be crucified. Math. Marke. Luke. Iohñ.

¶Than Jeſus thus iudged to death wente his way, bearyng his croſſe towarde the place, whiche was called Caluaria. But in that Ebrewe tonge, whiche they ſpake at that tyme/ whiche ſpeche ſauoured moche of the Chaldey tonge, it was called Golgotha. Iohñ.

¶And as he wente, they mette one Simon of Cyren, father to Alexander and Rufus/comyng from the felde/and they layde the croſſe vpon his necke to beare it after Jeſus. Whiche thynge (it is to ſuppoſe) they Math. Marke. Luke.

dyd be-

dyd becauſe, that Jeſus for feblenes, was not able to
beare ſuche a tree.

Luke. ¶ There many of the cōmen people folowed hym, with
many women, waylyng & lamētyng his heuy chaūce,
and ſorowfull ſtate, for the loue and ſeruice that many
men yet bore vnto hym ſelfe, not away from euery mānes
herte. But vnto theſe carefull folke he turned hym
ſelfe backe, ſayenge: Oh doughters of Jeruſalem,
wepe not for me, wepe for your owne ſelues, & for your
chyldren. For the dayes ſhall come, in ẏ whiche it ſhall
be ſayde, Bleſſed are the baren, & the wombes, which
haue not conceyued, and the breſtes, whiche haue not
gyuen any ſouke. ¶ Than ſhall they begynne to ſaye to
the moūtayns, fall ye downe vpon vs, And to ẏ hylles,
couer vs. In theſe wordes he propheſied to them the
miſerable calamitie of the beſegyng of Jeruſalem, by
the Romans, & murther to come vpon them. In whiche
they ſhulde fele & knowe at laſte, what they prayed
for them ſelues, whan they ſayd, His bloude fall vpon
vs, and vpon our chyldren. And he added therto, For if
they thus do to the grene and moyſte tree, what than
ſhall become (thynke ye) of the drye baren blocke.
By whiche ſayenge he mente this, yf they ſhulde (god
ſufferynge it) thus cruelly entreate hym, beinge an innocent,
& iuſt man, lyke the moyſte & fructfull tree (as it
ſtādeth in ẏ fyrſt pſalme) moche more cruelly ſhall god
ſuffre the vnfructefull nacion of ẏ Jewes to be hādled,
which are but drye baren blockſ. ¶ There were two
Math. other malefactors led forth wᵗ hym to be crucified alſo.
Marke. ¶ And after ẏ they came to the place, called Caluaria,
Luke. they gaue Jeſus to drynke, vinaigre myngled wᵗ galle,
John. but whan he had taſted it, he wolde not drynke therof.

¶ And there they crucified hym with the two theues/ Math.
one on his ryghte hande/ the other of his lefte hande/ Marke.
where this ꝓphecie of Eſaye in the .liij. chapiter was Luke.
fulfylled, And he was reputed amonge the myſdoers. Iohñ.

¶ Than ſayde Ieſus, Father forgyue them, for they Luke.
knowe not what they do.

¶ Here Pilate ſet vp a title vpon the croſſe, in Ebrue, Math.
Greke, and Latine, conteynynge theſe wordes: Ieſus Marke.
of Nazareth, the kynge of Iewes. Luke.

¶ But whan the Iewes had redde this title (for the Iohñ.
place was nyghe Ieruſalem) the byſhoppes required
Pilate to wryte, that Ieſus ſhulde ſey theſe wordes: Math.
I am kyng of the Iewes/ and not that he was yͤ very Marke.
kynge of Iewes. But Pilate, gouerned & led of goddes Luke.
ordinaunce, coulde not chaunge the title. Whiche with Iohñ.
out doubte conteyned the very goſpell of Chriſt/ by the
whiche he was preached and publyſhed, vndoubted to
be the very ſelfe ſame kyng, called Meſſias, ſente vnto
the Iewes. And thus in the myddes of his deathe he
beganne to be exalted, and to enioye his kyngdome.

¶ This nynthe parte conteyneth what was done, Chriſte hangynge nowe vpon the croſſe.

Than theſe vylens, whan they had Math.
crucified Ieſus, foure of them toke Marke.
his clothes, makynge foure partes Luke.
of them, that eche of them myghte Iohñ.
haue a peece/ and as for his knytte
coote, whiche was without ſeame,
bicauſe it coulde not well be cutte,
they caſted dyſe for it, that the .xxij. pſalme myghte be
fulfylled.

fulfylled. They deuided my clothes to them ſelues/ and vpon my vther garment they caſte lotte. And all this dyd the ſayde ſouldiers, whiche ſate there and kepte Jeſus.

John. ¶ Than ſtode there by ỹ croſſe of Jeſus, his mother, and his mothers ſyſter, and Marye Magdalen. And when Jeſus ſe his mother, and his diſciple, whom he loued, ſtandynge by hym, he ſayde vnto his mother: Woman beholde thy ſonne. And ſo afterwarde ſayd he vnto his diſciple, Beholde thy mother. And from that houre he toke the charge of her. His maner was at all tymes to call her woman, becauſe he was moche more excellent and godly, than was ſhe, the whiche bore hym, but yet wolde he not forget the duetie and office of the ſon towarde his mother. Of this may the men that lye on theyr death beddes lerne to not forget theyr chyldrens wyues.&c.

Math. ¶ There ſtode the people gaſynge vpon hym, and the goers forbye reuiled hym, waggynge their heades at hym, ſayeng: Arte thou he ỹ deſtroyeſt the temple, and buyldeſt it vp agayne in thre dayes? Saue thy ſelfe. Yf thou be the ſonne of god, come downe from ỹ croſſe. Lykewyſe ỹ comminaltie of ỹ preeſtes, whiche the ſcribes and ſeniours ſcornyng hym, ſayd amōge them ſelues, He hath ſaued other men, but hym ſelfe he can not ſaue. If he be the kyng of Iſraell, let hym nowe come downe from the croſſe, and we wyll beleue in hym. He truſted in god, let hym nowe deliuer hym, yf he ſe any thynge by hym. And the ſouldiers mocked hym.

Luke. ¶ Beſydes all thiſe, one of the theues, that hanged by hym, caſte theſe poyntes, and blaſphemed hym to his teethe, ſayenge: yf thou be Chriſte, ſaue thy ſelfe, and vs alſo.

[illegible] is an innocent, and than he sayde vnto Jesus: Lorde [illegible] And Jesus answered hym, Verily, verily I saye [illegible]

[illegible] Math. Marke. [illegible]

After this, Jesus knowyng that all thynges [illegible] Iohn. [illegible] Math. Marke. Iohn.

[illegible] when Jesus [illegible], he sayde, It is done. [illegible] all thiges to an ende, whiche were [illegible] of his deathe.

And

Luke. [illegible]

Math. [illegible]

Marke. [illegible]

Luke. [illegible]

Math. [illegible]

Math. [illegible]

Marke. [illegible]

Luke. [illegible]

Luke. [illegible]

Thys

¶ This is the tenthe and laſte parte of the paſſion, conteynynge the buryenge of our ſauiour Chriſte.

Than the Jewes, bicauſe the greate ſaboth euen, in the whiche ſaboth day they ſhuld kepe holy theyr paſſe ouer, that is their Eaſterne, whiche they kepte in the remembraunce of theyr paſſyng forth of Egypt, through the redde ſee, thynkyng it vnworthy and vnſemely, the bodies of ſuche hanged men, ſo vncomly to remayn vpon ỷ croſſes, ſpecially in ſo ſolēpne a ſaboth day: deſyred Pilate, that (theyr thyghes broken) they myghte be taken away. Wherfore the ſouldiers went & broke the thyghes of bothe the theues/ but when they came to Jeſus, he was deade/ wherfore they broke not his thyghes/ but one of the ſouldiers perced his ſyde with a ſpeare/ and euyn by & by there guſhed out bloude and water. Whiche thynge John teſtifieth hym ſelfe to haue ſene, affirmyng it to be true, that we alſo ſhulde beleue it. Furthermore he ſayeth theſe thynges to haue ben done, that the ſcripture ſhulde be fulfylled, ſayenge: ye ſhall not breake any of his bones. And agayne a nother ſcripture. They ſhall ſe hym whom they perced.

¶ After this the euenynge comynge vpon, whiche begynneth with them at ſyxe of the clocke at nyghte (for it was nowe theyr nynth houre, and the laſt porcion of the day) there came a certain ryche man, and an honeſt counſeler, called Joſephe, a very good man and a iuſte/

Math.
Marke.
Luke.
Johñ.

whiche conſented neyther to the counſell, nor to yͤ dede of the Jewes, borne in Arimathea, a citie of Jury, whiche abode and loked for the kyngdome of god / he was of Chriſtes diſciples, but priuely, yet for feare of the Jewes. This man nowe toke herte vnto hym, and wente boldely to Pilate, and aſked the body of Jeſus Chriſte, our ſauiour.

Math. Marke. Luke. John.

¶ And Pilate doubtyng whether yͤ he ſhulde be nowe deade ſo ſone, called vnto hym yͤ petie captayn, aſkyng hym whether he was yet deade / & aſſone as he knewe it, he gaue Joſephe his body. And than came Nicodemus, whiche fyrſte came vnto Jeſus our ſauiour by nyght, bryngynge a confection made with myrre, and aloes, aboute an hundred pounde weyghte / and than toke they the body of Jeſus, & wounde it in a fyne cleane lynnen ſhete, with this ſwete & precious confection wel powdred, as was the maner of the Jewes ſo to bury. Than was there a garden in the place where he was crucified / and in the ſame gardeyn a newe tombe or ſepulcre / whiche tombe Joſeph had cauſed to be hewen out of ſtone for hym ſelfe / in the whiche as yet was there no man layde. And there bycauſe of the Jewes ſabboth euen / and for the graue was very nyghe, they layde in Jeſus / and layde a ſtone vpon the mouthe of the graue.

¶ And thus was he buryed gloriouſly, whiche was put to dethe ſo ſhamefully / for nowe begynneth he to be glorified. And nowe was it there ſabboth euen / in the whiche day they prepared agaynſt the ſaboth day, that was at hande euyn as the morowe. And this euenyng houre, that is the laſt porcion of yͤ day was at an ende, ſo that it was nowe aboute ſyxe of the clocke at nyght.

¶ Than folowed them theſe women that came with hym from Galile/ and they ſe the graue, and howe his body was layde therin. Math. Marke. Luke. John.

¶ Than after this returned they agayne to theyr houſe, and prepared ſwete confections and oyntmentes. And on the ſaboth day folowyng, they reſted, as it was cōmaunded by the lawe of Moſes. Luke.

¶ But on the morowe after this fryday, that is to ſay, vpon this greate ſaboth day, came the ouermoſt of the prieſtes, with the phariſeis together, and wente to Pilate, remembrynge that Chriſte (whom they nowe called a falſe deceyuer) ſayd, that he ſhulde ryſe agayne the thyrde day, wherupon they deſyred that he wolde cōmaūde the ſepulcre to be kepte vntyll the thyrd day/ leſt his diſciples ſhulde parauēture come & ſteale hym away/ and ſo beare the people in hande ẏ he was ryſen from death/ and than ſhulde they be in worſe caſe than euer they were before. To whom Pilate graunted the cuſtodie, and that they ſhulde kepe the ſepulcre as well as they coulde/ whiche than ſealed the ſtone, and ſet armed men aboute it, to kepe hym. Math.

¶ The verſicle.

¶ We worſhyp the, o Chriſte, and we honour the. Adoramꝰ te. ꝛc.

¶ The anſwere.

¶ For by thy holy croſſe, thou haſte redemed ẏ worlde.

¶ Oremus.

O Lorde Jeſu Chriſte, the ſon of the lyuyng god, put thy paſſion, croſſe, and thy deathe betwene the iudgemēt & our ſoules, nowe, and in the houre of deathe/ and graunt vs whyles we lyue, mercy, & grace, to them Dñe Jeſu chriſte.

that departe, forgyuenes, & reſt / Unto thy holy churche true peace, and concorde / and to vs that are ſynners, lyfe & glorie euerlaſtynge / whiche lyueſt & reygneſt with the father, and with the holy ghoſte, &c. So be it.

Glorioſa paſſio.&c. ¶ The glorious paſſion of our lorde Jeſu Chriſte delyuer vs from ſorowfull heuyneſ, and brynge vs to the ioyes of paradiſe. So be it.

Roma.v. GOD ſetteth foorth his incomparable loue that he beareth vnto vs. For ſeyng y whyle we were yet ſynners, Chriſt dyed for vs: muche more now (ſeyng that we are iuſtified in his bloude) ſhall we be preſerued from damnation through hym.

⁂

¶ A deuoute, frutefull, and godly remembraunce of the passion of our sauiour Jesu Christe.

There are certayne, whiche, when they exercise them selues in y meditation or remembraunce of the passion, which Christ suffered for mankynde, do no thyng els, but waxe wod & furious agaynst the blynd Jewes, & Judas theyr guyde, through whome he was betrayed, as an innocent lambe in to theyr bloudy and cruell handes, euen as it is the comon maner of them, whiche are wonte to lamente & bewayle the miseries of theyr frendes, to accuse & cry out on those persons which do the dede, but they nothynge consydre them, whiche are the chyefe causes of his bytter deathe and passion. And that barely this may better be called a remembraunce of the Jewes wyckednes, than of Christes passion.

¶ There are other I haue gathered together dyuerse contemplacions, whiche they [illegible] through the diligent beholdynge of that passion, whiche is the sayenge of Albert in euery sermon commende: that it is better to remember the passion of Christe ones in our lyfe, although it be but slenderly, than to faste euery day a whole yere together, or to rede ouer the whole psalter of Dauid. Howe be it with all theyr polyshed sentences, and fantasticall ymaginacions, they coulde neuer attayne the very pyth & profite of the passion of Christe. Neyther taught they any thyng therin, but theyr owne pleasure [illegible]. And haue caryed aboute them ymages / paynted pa- [illegible] and suche other.

yea and ſome fell to ſuche madde ignoraũce, that they thought them ſelues through ſuche thynges to be ſafe from fyre, water, and all other perylous daungers: as though ÿ croſſe of Chriſt ſhulde delyuer them from [illegible], and not rather the contrary. [illegible] Chriſtes [illegible] Hieruſalem [illegible] of the ſame [illegible] [illegible] and ſuche other thynges. [illegible] [illegible] they ſhulde vſe ÿ true [illegible] of Chriſt [illegible] remembraunce of his paſſion, [illegible] [illegible] of our ſynfull lyues. [illegible] lette ye them be ignoraunt [illegible] that the vſe thou [illegible]

[illegible] [illegible]

abuſynge his inſtitucion and ordinaunce.

¶ But theſe are the very ryght beholders of Chriſtes paſſion / whiche conſyder & marke in his paſſion theyr owne ſynnes and enyquities, whiche were the cauſe and grounde of his paſſion, & deathe / for they are feared, and theyr conſciences tremble, as ſone as they remembre the paſſion. Whiche feare and tremblyng ryſeth of this, that they may ſe in the paſſion ỹ vehemẽt wrathe, and ryghteous punyſſhement of god ỹ father, agaynſt ſynners / whiche wolde not for all the abũdãt fauour that he had vnto his ſonne, ſuffre theyr ſynne vnpunyſſhed / but that his mooſte dere ſonne muſte redeme them w his owne deathe. Whiche thyng Eſaias dothe alſo confirme, ſayeng in the perſon of god the father: For ỹ ſynnes of my people haue I wounded hym. What than ſhall become of vs, ſyth his mooſte dere and onely ſonne is ſo cruelly entreated? It muſte nedes be a merueylous, and inenarrable wrathe towardes vs, whiche coulde not be pacefied, but through deathe / yea and that through the deathe of Chriſte, his beſt beloued ſonne. And verely yf a man do marke diligently, that the very ſonne of god, the ymage and wyſedome of the father, dyd ſuffre for our tranſgreſſions, to reconcile vs vnto his father / there is no doubte but he ſhal tremble and abhorre his greuous iniquities.

¶ Furthermore, imprinte this thyng ſurely, and graue it in thy herte, that ỹ thy ſelfe art one of them, whiche on this maner doeſt tourment & crucifie Chriſte. For thy ſynnes haue caſte hym in to thoſe tourmentes, accordyng to the wordes of Peter, where he amaſed the Iewes, as w a thunder clappe, ſayeng vnto all ỹ were preſente, You haue crucified hym. At whiche voyce Actes .ij.

thre thouſande men were aſtonyed, and ſayde vnto the apoſtles, what ſhall we nowe do brethrene? Therfore whan thou ſeiſt the nayles faſtened in the handes of Chriſte/thynke that thoſe ſharpe nayles are thy euyll dedes. Whan thou beholdeſt his brayne perced with the crowne of thornes/thynke that theſe thornes are thy wycked thoughtes, and ſotle imaginations. And where thou ſeiſt Chriſte prycked with one thorne, remembre that thou haſt deſerued to be prycked a thouſande folde more ofte and greuouſly. Where thou ſeiſt his handes and feete thruſte throughe with nayles/remembre that thou haſt deſerued without compariſon, more cruell payne. And ſurely they ŷ deſpiſe ŷ paſſion of Chriſt, ſhal without ende ſuffre moſt greuous tourmentes/for the vehement wrathe, and ryghtuous punyſhement of god (whiche he well declared in that he wolde his onely ſonne to dye for our tranſgreſſions) is no fayned tryfle/but the wycked and vnfaythfull ſhall proue it in dede.

¶ This ſorowe & tremblynge founde ſaynt Barnarde out of Chriſtes paſſion, ſayenge in the thyrde ſermone of ŷ byrth of our lorde: Brethern, the teares of Chriſte do engendre in me bothe ſhame and ſorowe, with feare. I was playenge without in the ſtreete, & in the kynges ſecrete chambre there paſſed agaynſt me a ſentence of deathe. The kynges dere and onely ſonne herde of this, and wente forthe, layenge a ſyde his coſtly roobes, and precious diademes, & clothed hym ſelfe in ſackeclothe, ſtrynklynge aſſhes on his heed, goinge barefote, wepynge & ſobbyng, that his ſeruaunt was condempned vnto deathe. I behelde hym as he walked out, & wondred what newe thynge that myghte be. I enquired the cauſe, and he ſhewed it me. What ſhall I nowe doe? ſhall I playe ſtyll, and nothynge regarde his teares? Truely excepte I be mad, or out of my witte, I ought to folowe hym, and mourne with hym, ſyth he mourneth for me. Beholde the cauſe of ſhame, from whence ſpryngeth the ſorowe and feare. Verely when I conſyder ẏ medecine & remedy, than of that may I eſteme the quantitie & depthe of my ſynne. I was clene ignoraunt, and thought my ſelfe whole. And beholde, the tender chylde of a virgin, and ſonne of god almyghtie was delyuered in to the handes of the vngodly, & commaũded to be ſlayne, that he myght cure with the precious baume of his bloude, my feſtred woundes, and corrupte nature. We muſte nedes knowledge & graũte that thoſe were greuous woũdes, for the whiche our lorde Chriſt muſt ſuffre, and be wounded, yf they had not ben to deathe, yea & that euerlaſtynge, the ſonne of god ſhulde neuer haue ſuffred to haue healed them. &c. Euyn ſo dyd Chriſte monyſhe the women of Hieruſalem, wepe not for me, but for your owne ſelues & chyldren. He added a cauſe, for (quod he) yf this be done in moyſt wodde, what ſhall be done in drye: As thoughe he ſhulde ſaye, yf this be done in me, whiche am pure and innocente, what ſhall be done in you, whiche are wholy corrupte, and viciate? ye may lerne by this my paſſion, what ye haue deſerued. Whiche payne excepte ye beleue, ye can not eſcape. Hereto may we wel apply the prouerbe, Men ſmyte the whelpe, to feare ẏ great bandogge. Chriſte was ſmyten innocente, to gyue vs warnynge of our outragious vices, & enormities. To this wel agreeth the prophete, whiche ſayth, ẏ all the naciõs of ẏ erthe ſhal bewayle them ſelues vpon hym.

He ſaythe not, that they ſhall bewayle hym, but yͭ they ſhall bewayle them ſelues vpon hym. Euyn ſo were they diſmayde, as is before reherſed. And the churche ſyngeth, I ſhall ſurely remembre it, and my ſoule ſhal melte within me. Actes.ij.

¶ And in this ſorowfull bewaylynge of them ſelues, oughte the faythfull diligently to exerciſe them ſelues, for on this hangeth the whole profite & vſe of Chriſtes paſſion, that a man may knowe hym ſelfe, yͭ he myght tremble, and repẽte in beholdyng his greuous enormities. For truely excepte he come to this poynt, the paſſion of Chriſte dothe nothynge auayle hym.

This is the pure and perfecte operation, that yͤ paſſion of Chriſt worketh in vs, that we may be made lyke vnto hym, that as Chriſte was greuouſly vexed bothe in body and ſoule, for our ſynnes/ euyn ſo that our conſcience may ſcourge and tourment vs, for our owne wyckedneſſes, whiche are ſo many and ſo greate, that they are ſone called to memorie, excepte we wyll be wylfull blynde, and not ſe that, whiche is moſt preſent and familiar with vs. Let vs vſe an enſample to make the thynge more euident.

¶ Be it in caſe that a certein kynges ſonne were ſlayne, and the murtherar taken & brought to the ceſſions, and accuſed before the iudge of this capital cryme, whiche confeſſeth openly that he hath done the dede, addynge that he dyd it at thy requeſte, and that thou waſte the chiefe author and ſetter a worke/ yf thou in the meane ſeaſon were takynge thy paſtyme and recreation/ and ſodeynly were areſted, and caſt in pryſone, as acceſſary of this murther/ yea or rather as principall, the other beinge but thy miniſter, & inſtrument of thy myſchefe, wolde not euyn ſhortly thy myrthe abate, thy colour apale, they fleſhe faynte and tremble? Nowe yf thy conſciēce dyd alſo accuſe the, and teſtifie agaynſt the, that thou were iuſtly impriſoned/what ragynge helle, and vnquietnes ſhuldeſt thou than fele within thy herte? Euyn ſo, or muche more ſhall he be altred, whiche duely remembreth the paſſion of Chriſte. For the Iewes although execution be done on them, as malefactours, and they abiecte from yͤ face of god, yet were they but the miniſters of thy ſynne, for in very dede thy ſynnes nayled hym to the croſſe, and were the whole cauſe of his payne and deathe, as we haue ſhewed before.

¶ Nowe if there be any ſo harde & inſenſible that they can nother trēble, nor yet begyn to knowe them ſelues, in the remembraunce of this bytter paſſion, they ſtāde ſurely in ſhrode caſe. For it is neceſſarie yͤ we be made conformable vnto the ſonne of god, that is to ſay, that we fele the depthe and burthen of ſynne, eyther in this worlde, or in tyme to come, yea and yͤ we quake, trēble, and taſte of the deadely panges, whiche Chriſt ſuffred on the croſſe. But ſurely it is a miſerable and petuous thynge to begyn than to fele them, whan we are in the extremitie & poynte of deathe. Therfore let euery man pray vnto god, that he wold vouchſafe to gyue vs his ſpirite, and grace, whiche may mollifie our indurate hertes, that we may with ſome frute call vnto remembraunce the paſſion of Chriſt. For I thynke no man is ſo mad to ſuppoſe, yͤ we of our owne power, without the ſpirite of god, can do eyther this, or any other thīge acceptable to god. For al goodnes is of god, & not of vs.

¶ Neyther do we teache the this, or any other thyng, to thintente that thou ſhuldeſt thynke that thou were

able to

able to accomplyſhe it of thyne owne power, but onely to monyſhe the of thy duetie, that whã thou feleſt thyn owne imbecillitie, thou mayſt deſyre this grace of god, and through his helpe fulfyll that, whiche is required of the. For the cauſe why theſe men aforeſayd dyd vnprofitably handle this paſſion, was this: They ſtucke wholy vnto theyr owne power, and naturall imaginations, neyther ons deſyred yͤ grace of god/ and ſo coulde they attayne to no profite. But he yͭ remembreth the paſſion of Chriſte on this maner, as we haue ſhewed, (althoughe it be but one houres ſpace) may well haue the ſayeng of Albarte verefied vpon hym, that he hath ben better occupied, than yf he had faſted euery daye a whole yere together, or elles had redde ouer the whole pſalter of Dauid. Yea and I dare boldly adde, that he hath better beſtowed his tyme, than yf he had herde a hundreth maſſes. For this godly remembraunce doth euyn renue a man, that is to ſay, indueth hym with a newe ſpirite, and cauſeth hym to abhorre his ſynnes, whiche were the cauſe of Chriſtes death, and erneſtly to begyn a newe lyfe, with an effectuall purpoſe to go forwarde in the ſame to his lyues ende. So that this is the pure and naturall worke of Chriſtes paſſion, to mortefie the olde man of ſynne, yͭ raigneth in our membres, to caſte out all hope and conforte that we haue in creatures, & ſo depe to bryng a man in to the knowlage of his ſynne, that he ſhall come euyn to the brynke of deſperation, and thinke that he is forſaken of god. Yet it leaueth hym not there, but it bryngeth hym agayne with all conſolation & conforte, and ſheweth hym that all his outragious enormities are crucified in Chriſte, and thrugh his deathe put out of yͤ way, that they can neuer accuſe hym more/and that the fathers wrathe is pacefied by his ſonnes deathe: And we all as many as beleue that Chriſtes deathe hath payde yͤ raunſome of our ſynnes, are ſet at one with god, & are become his chyldrē: ſo yͭ he is no more our iudge, whiche ſhuld punyſhe vs for our iniquities, but wyl be called our mercyfull father, which forgyueth his chyldrēs trāſgreſſiōs.

¶ Nowe ſythe we can not thus frutefully remembre Chriſtes paſſion, excepte we be enſpired wͭ grace from aboue. For our weyke and corrupte nature can do no good without the ſpirite of god. ¶ The nexte remedy to obteyne this frutefull gyfte, is to pray, and deſyre it of god our father. And albeit he gyue it vs not in yͤ ſame tyme & momente that we wolde haue it, yet let vs not diſpayre and ceaſſe from prayer. Parauenture he holdeth it from the to make the more deſyrous of it, and to ſet the more by it whā it cōmeth/and that thou mayſt knowe that it is not in thy power and wyll to haue it at thy pleaſure. But this is a cleare caſe, that he wyll ſurely gyue it the, whan it ſhall be moſte expedient for his glorie, & thy welth. Whiche tyme no man knoweth but he alone. Therfore let vs preſcribe hym no tyme, but euer ſubmyt our wylles to his, & praye yͭ his wyll be fulfylled. And cōtrary wyſe ſomtyme he gyueth vs this gyfte before we praye, or aſke it/neyther gyueth he vs at all tymes the ſpirite to praye, but diſtributeth that gyft alſo euyn at his owne godly pleaſure/neither wyl he yͭ it be boūde either to tyme, place, or any pſone.

¶ Whan he hath ons receiued the ſpirite, whiche mollifieth the herte, & bryngeth hym in to the remēbraūce of yͤ paſſion/by & by his herte trebleth, he lotheth hym ſelfe, & knowlegeth his infirmitie/ſo yͭ the effecte of the paſſiō is fulfilled in him, in a maner before he beware.

But they that fall to theyr meditacions ſtudyeng there by to get, I can not tell howe muche affections, & beholde this paſſion eyther in paynted tables, or in printed papyrs, beynge voyde of this ſpirite, whiche openeth the herte, take greate laboures, and are diligently occupied, but all aboute naught: for they can nether repente, nor yet perceiue theyr owne infirmitie, whiche is the very ende and effecte of Chriſtes paſſion. So mayſt thou ſe that the fyrſte without labour atteyne the fruite & profite of Chriſtes paſſion, although it appere not outwardly. And the other for all theyr diligent ſtudie haue nothynge profited, althoughe they ſeme outwardely to haue god by the foote. And thus doth god turne topleturuey, that they, whiche are all waye occupied in hearyng maſſes, and in remembrynge Chriſtes paſſion, not in dewe fourme as they ſhulde do, get none auauntage. And the other, whiche ſeme to do none of bothe, do bothe in dede, and obteyne the whole profite.

¶ Hytherto haue we entreated the croſſe, and paſſion of Chriſt, by the remembraunce whereof we knowe our infirmities, abhorre our vices, & are ſone ouerthrowen, redye to falle in to the pytte of deſperation. And nowe wyll we touche howe our conſciences thus wounded, and caſte downe, muſte be lyfte vp agayne.

¶ When a man begynneth after this maner to knowe and fele his ſynnes, & trembleth at the hydeous ſyght of them, let hym take good hede, that theſe tremblynge motions ſtycke not to longe in his cōſcience, for ſo ſhulde he fall in to vtter deſperation. But euyn as that feare and knowlage of ſynne dyd ſprynge out of Chriſtes paſſion, ſo muſte our cōſcience vnlade her ſelfe agayne, and laye all on Chriſtes backe. But bycauſe the ſynne be not as the hypocrytes do, for they whan they fele theyr synne, that theyr conscience byteth them, they renne to theyr owne good workes, to satisfactions, pylgrymages, and pardons, and so vexe they marueylously theyr [illegible], to ryd them from theyr burden, but theyr labour is in vayne. And yet hath that false confidence and truste in satisfactions so spredde it selfe, that it hath founded many relygious cloysters in Christendome, to no lytle hurte & appayryng of true Christianite. For yf I can make satisfaction for my synnes, than is Christes bloude shed in vayne, as Paule wryteth to the Galathians the seconde chaptre. Therfore on this maner shalte thou beholde thy synnes, and caste thy synnes on Christe. Fyrst thou muste stedfastly byleue, that Christ suffred for thy sake, euen to remoue thy synnes, and that he toke them on his owne backe, and made full satisfaction for them [illegible] as Esaye sayth in the .liii. chap. The lorde layde on hym all our iniquities. And .i. Peter .ii. He bare our synnes in his owne body [illegible]. And Paule .ii. Corin. v. God made hym that knewe no synne, for us to become synne, that is to saye, a sacrifice for our synnes, that we through hym myght be made ryghtwyse, whiche before god is accepted. Marke [illegible] that thy conscience [illegible] and vexeth the [illegible] [illegible] and [illegible] and put thy whole synnes in Christe, as they [illegible]. For yf thou [illegible] thy contrition and satisfaction [illegible] thy synfull conscience, thou shalte neuer be in quyete, but after unmeasurable laboure & toylyng, thou shalte fall in to [illegible] desperation. For the conscience cannot be quyete, whan he feleth his synne,

but else:

our ſickneſſe is greater, than y^t we of our owne power ſhulde be able to quenche it, as without doubte it is. Notwithſtandyng, yf we ſawe that Chriſte, whiche is bothe god & man, had taken them vpon hym, and had vanquiſſhed them by his deathe/yea & ryſyng agayne had tryumphed vpon deathe, helle, & the deuyll: than ſhulde we ſone perceyue howe weake the ſtynge & power of ſynne is? For euyn as the paynes of his woundes, and panges of his deathe be nowe no more remayne in his body, but be finiſſhed and vanyſſhed away: euyn ſo are all our ſynnes vanyſſhed away lyke ſmoke. To this Roma.iiij well agreeth the ſayenge of Paule, that Chriſt dyed for our ſynnes, and is ryſen agayn to iuſtifie vs. That is, the paſſion and deathe of Chriſte, dothe open & declare our ſynnes vnto vs/and ſo doth take them away. But through his ryſynge agayne are we iuſtified and made free from all our ſynnes, yf we beleue.

Howe be it, yf we fele our vnbeleſe, that we can not be ſtedly perſwaded that theſe thynges are true, than is the next remedie to fall vnto prayer/for this alſo is the gyfte of god/neyther is it gyuen to euery man, but ſome haue it more, and ſome leſſe. For god diſtributeth al at his pleaſure. Notwithſtandyng there are certeyn meanes, and ſmal pathes, by the whiche a man may haue as it were an entraunce in to this thynge.

¶ Fyrſt whan thou ſeeſt and beholdeſt the hertye loue, and vnmeaſurable kyndneſſe of Chriſt, whiche ſo tenderly loued the, y^t he wolde take vpon hym all thy ſynnes, and louyngly embrace the, to healyng thy wounded conſcience. If thou remembre this thynge on this maner, thy herte ſhall ſomwhat be touched/ and ſo ſhall thy truſte in Chriſte be the more increaſed and ſtabliſhed.

After that thou haſt perceyued this feruent fauour that Chriſt had towardes the, than ſhalte yͧ ſone marke what good wyll the father owed the / for than ſhall it appere that Chriſt coulde not endue the wͭ ſuche great benefites, except it had ben before ſo decreed of his heuenly father / for vnto hym dyd Chriſt obey, whan he ſuffred for thy tranſgreſſions. And ſo ſhalte thou ſe the flowynge charite of god the father towardes the, and through Chriſte ſhalte thou be ſo drawne to the father, that thou mayſte perceyue the ſayinge of Chriſte. God ſo loued the worlde, that he gaue his onely ſonne for thentent that none, whiche beleue in hym ſhall periſhe, but ſhulde haue euerlaſtynge lyfe. And this is the true knowlege of god, whan we beholde and ſe not his puiſſaunt maieſtie, or his incomprehenſible prudēce (for they make a mā afrayde of god) but rather his curtous & mercyfull beneuolence, wherin he may put his confidence, and may be wholy in god renewed. Io. iii.

¶ And whan thy herte is ſo confirmed in Chriſt, that thou begynneſt with full entent to hate thy ſynne, not for feare of payne, but for the loue that thou haſt vnto god, becauſe thou wouldeſt not diſpleaſe hym, which is ſuche a mercyfull, and louyng father vnto the / than is it expedient that thou take this paſſion for an example / by the whiche thou mayſt order thy lyfe. But this remembraunce is farre vnlyke the fyrſt, for hytherto haue we remembred it, as a ſecrete miſterie, whiche ſhulde worke in vs, and renue vs through repentaunce. And whan we haue obteyned that profite, than let vs conſyder it, as an enſample or rule to ordre our lyfe, and workes, euer comparyng them vnto Chriſtes paſſion, in thys maner, as foloweth.

Whan

[illegible]

[illegible] with the passion of Christ [illegible] in [illegible]. And this is the true [illegible] ȳ remembraunce of Christes passion. Out of whiche ȳ [illegible] christian [illegible].

¶ [illegible] they that [illegible] them [illegible] in it, are [illegible], though they here a thousande tymes the storie of the passion, or saye as many masses without it. And these only are ȳ true christen, which [illegible] do expresse in their lyfe ⁊ maners the name and lyfe of Christe, as saynt Paule sayth: They that belōge to Christ, haue crucified theyr fleshe and concupiscēces with Christe. Neyther is it ynough that we counterfaite hym in our outwarde behauyour, and [illegible], but [illegible] in our [illegible] his passion in all our conuersation, frō the botome of our hertes. Whiche thyng Paule techeth vs sayeng. Hebre. xij. Loke vnto Jesus the capytayne of our fayth/ whiche for ȳ ioye that was set before hym, abode the crosse, ⁊ despised the shame, and is set downe on the ryghte hande of god. Consyder therefore, howe that he endured suche speakyng agaynst hym of synners, lest ye shulde be weryed or faynt in your myndes. And S. Peter. i. Peter. iiij. sayth: For asmoche as Christ hath suffered in the fleshe, arme your selues lyke wyse with the same mynde. [illegible] be it the [illegible] of this remembraunce [illegible] and out of [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] the passion [illegible] vpon the walles. But there are very fewe (yea almost none) that call it to theyr remembraunce, for the entent to amende theyr lyuyng by it, or to [illegible] [illegible] their lyfe to this enſample.

¶ Thus endeth the meditacion and frutefull remembraunce of Chriſtes paſſion, whiche paſſeth all other contemplacions.

¶ A frutefull and a very chriſten inſtruction for chyldren.

¶ In the mornynge at thyn vpryſynge thou ſhalte make the ſigne of the croſſe vnto the, ſayenge thus.

¶ In to this day do I entre, all thynges to do: In the name of the father, and of the ſonne, & of ỹ holy Ghoſte.

¶ Than knele downe vpon thy knees, or els ſtandynge, ſay this prayer folowynge.

With an humble and a cõtrite herte, with a ſorowfull and a repentyng ſpirite, I the [illegible] the moſt mercyfull father, beſechyng the of mercy and forgyuenes of all myn offences, that I haue this nyght committed agaynſt thy goodneſſe, ſlepynge or wakynge, thynkyng, or ſpekyng, by any maner of temptacions of body, or of ſoule, that I haue fallen in, by the ſuggeſtion of the deuyll, or els by any other occaſion. And I thanke the by thy dere ſonne Jeſus Chriſte, that thou haſt preſerued me this nyght from ſodeyne death, and all other myſchiefe, [illegible] [illegible] [illegible] [illegible], by thy [illegible] and [illegible] [illegible] [illegible], that the [illegible] [illegible] [illegible] and [illegible] [illegible] [illegible], [illegible] [illegible] and preſerued me. And nowe I beſeche the heuenly father, that thee, that thou wylte vouchesaufe to haue an eye vnto me this daye, ſupporte me, and fortyfie me, beare me vp, and defende me, that I fall not in to the daunger of thy diſpleaſure, through breakyng of thy commaundementes. Gyue me grace to watche wyſely amongeſt the innumerable ſnares of my ghoſtly enemye, the deuyll, and to be circumſpecte and prudent, and diligently to cõſyder before hande, what I ſhall ſpeake, & what I go aboute to do, that all my whole lyfe, thoughtes, wordes, and workes may ſo be ordred, that in all myne interpriſes, thyn honour, laude, & glorie, the edefieng of myn owne ſoule in vertue, and the profite of my chriſten brother be onely ſought for, and intended, through the helpe of Jeſu Chriſt our lorde, whiche lyueth & reigneth with the his father, & youre bothes holy ſpirite, world without ende. So be it.

¶ The Pater noſter.

OUre father, whiche art in heuen, halowed be thy name. Let thy kyngedome come. Thy wyll be fulfylled as well in earthe, as it is in heuen. Gyue vs this day our dayly breed. And forgyue vs our treſpaces, as we forgyue them ŷ treſpace agaynſt vs. And leade vs not in to tẽptacion, but delyuer vs from euyll. So be it.

¶ The Aue maria.

HAyle Marye, greatly in goddes fauour, the lorde is with the, bleſſed arte thou amonge women, and bleſſed be the fruite of thy wombe, Jeſu Chriſte. So be it.

¶ The Crede.

I Beleue in god the father almyghtie, maker of heuen, and earthe. And in Jeſu Chriſte his onely ſonne, our lorde, whiche was conceyued by the holy ghoſte, and borne of Marye the virgin. He ſuffred vn-

der pontius

[illegible]

The eyes of all thynges loke up, and wayte upon the (o lorde) [illegible]

[illegible]

O Lorde god heauenly father, [illegible] these thy gyftes, whiche we here receyue of thy [illegible] through thy sonne Iesus Christe [illegible]

Let us gyue thankes unto ye lorde, for he is gra[illegible]

[illegible]

[illegible] ſtrength, neyther ſtandeth his pleaſure in ẏ legs of a man. But he is well pleaſed with them ẏ feare hym, and truſte in his mercy. Our father. &c.

strenght

We thanke the, o lorde god, our father, by thy ſonne Jeſus Chriſte our lorde, for all thy benefites, whiche lyueſt and raigneſt from age to age, worlde without ende. So be it. Our father whiche art in heuen. &c.

¶ Here foloweth the grace to be ſayde before ſupper.

Chriſt, whiche at his laſt ſupper, gaue hym ſelfe vnto vs, promyſynge his bodye to be crucified, and his bloude to be ſhed for our ſynnes, bleſſe vs, and our ſupper. So be it. Our father whiche art. &c.

¶ Here foloweth the grace to be ſayde after ſupper.

Honour and prayſe be vnto god, the kynge euerlaſtynge, immortall, inuiſible, and wyſe only, for euer and euer. So be it. Our father. &c.

God almyghtie, father of all mercye, and god of all cōſolation, gyue vs grace to cōſent together, in to the knowledge of his truthe, through Jeſu Chriſt, that we may with one mynde, and one mouth glorifie god, the father of our lorde Jeſu Chriſte. So be it.

¶ Grace to be ſayde before dyner or ſupper indifferently.

He, whiche of his ineſtimable goodnes fedeth euery creature, him we beſeche to make holſome and holy, what ſoeuer is, or ſhall be ſet vpon the table. So be it.

¶ Grace to be ſayde after dyner or ſupper indifferently.

We thanke the, o heuenly father, whiche of thyne infinite power haſt created all thynges, whiche by thy vnſearcheable wyſdome gouerneſt all thynges, whiche of thy infinite goodnes haſte gyuen ſtrengthe to all thynges. Beſechynge the to graunte to thy chyldren, that they may ones drynke with the in thy kyngdome, ỷ ſwete wyne of immortalitie, the whiche to all them ỷ truely & vnfaynedly loue the, thou haſt promiſed and prepared in the merites of Jeſu Chriſt. So be it.

¶ Grace to be ſayde before dyner or
ſupper indifferently.

Bleſſed be thou, oh god, whiche fedeſt vs from our youthe, whiche gyueſt meate to euery creature. Replenyſhe our hertes we beſeche ỷ with quiete conſcience and heuenly felicitie, that we therwith endued may abounde in all workes of mercy, by the ayde of our lorde Chriſt Jeſu, to whom and to the with ỷ holy ghoſte, be glorie honour, and rule for euer. So be it.

¶ Grace to be ſayde after dyner or
ſupper indifferently.

Glorie be to the, o lorde, glorie be to the, o holy, glorie be to the, o kynge, for thou haſt gyuen vs meate. Replenyſhe vs we beſeche the, with ioye and gladneſſe in the holy ghoſt, ỷ we may be foũde acceptable in thy ſyghte, and be not aſhamed in the day, whan thou ſhalte gyue to euery mã after his doyngs. So be it.

Prayſe ye the lorde all gentyles: magnifie hym all nations.

For his mercy is ſpredde ouer vs: and the trouthe of the lorde ſtandeth for euer.

Glory be to the father, to the ſon, & to the holy ghoſte.

As it was in the begynnyng, as it is nowe, and euer ſhalbe. So be it.

Whan

¶ When thou ſhalte go to bedde ſay thus.

Lay me downe to reſt, in the name of the father, of the ſonne, and of the holy ghoſte. So be it.

¶ Than ſay theſe two prayers folowynge.

I Thanke the (my heuenly father) by thy moſte dere beloued ſonne Jeſu Chriſt, that this day of thy plenteous ryche mercy, thou haſt preſerued me. I praye the forgyue me all my ſynnes, that I haue this day vnryghtwiſely cõmitted in dede, worde, and thought. And that thou wouldeſt vouchſafe of thy gracious goodnes to kepe me this nyghte/ for I cõmit my ſelfe bothe body & ſoule, & al myn in to thy handes. Thy holy aungell be with me, leſt ẏ my deadely aduerſarie haue entreſe in to me. So be it.

O Aboue all bleſſed, and almyghtie lorde god, my god, my father, I thy ſynfull creature, and moſt vnworthye chylde, proſtrate in my herte, before thyne hygh maieſtie, aſke the mercy, and forgyuenes of all my ſyn, and iniquitie, that I haue this daye cõmitted agaynſt the/ yea and euer ſythe the tyme that I was conceyued in my mothers wombe, vnto this preſence houre, ſpecially in this .&c. (And ſo call to your mynde what offence ye haue cõmitted that day, that chieflyeſt grudgeth your cõſcience.) And I thanke the by thy dere ſonne Jeſus Chriſt, that thou haſt preſerued me from all ſuche offences, as I haue not fallen in/ & wherinto any other perſone through his owne faute, and thy ſufferaunce hath fallen. As to the whiche I alſo without doubte ſhulde haue fallen, haddeſt not thou with thy grace preuented me, ſaued me, ſupported me, and ſuſtayned me. That I haue fallen many wayes, my greate faulte and blame it is/ wherof in moſte humble wyſe, I aſke mercy and forgyuenes of the. ¶ That thou haſte preſerued me, thyn accordynge goodnes, mercy, & grace it is/ wherfore in all my herte I thanke the. And nowe I beſeche the moſte mercyfull father, that thou wylte no more be angry with me, neyther henſeforth forſake me, but that thou wylte continually aſſiſte me, fortifie me, and ſtrengthe me, be my ſuccour and defence this nyghte, and alwayes to my lyues ende, agaynſt all ſyn and iniquitie. And that thou wylte alſo of thy abundaunt bou̅tifulnes, refreſhe my brytle body with conuenie̅t reſt this nyght, yf it be thy wyll/ ſo that I may the more redely, freſhely, & promptly with all diligence ſerue the to morowe, accordynge to the ſtate that thou haſt ſet me in, & called me vnto/ ſo that all my lyfe may pleaſe the, and through thyn aſſiſte̅ce be ſo ordred, and gouerned, that after this vayne & tra̅ſitorie lyfe be ended, I may finally come to the lyfe that ſhall laſte foreuer, where thou moſte bleſſed father lyueſt & raigneſt with thy ſonne, and the holy ghoſte, in to the worlde of worldes. So be it.

¶ Than as thou dydeſt in the mornynge, ſaye the Pater noſter, the Aue maria, and the Crede.

¶ A dialogue betwene the father and the ſonne, aſkyng certayne queſtions, and the father anſwerynge.

The chylde. **The father.**

Speake my dere father, what arte thou?

Father. As concernyng my fyrſt byrthe, I am a creature of god, endued wt witte and reaſon, the ſonne of Adam: And as touchynge my newe and ſeconde byrthe, I knowlage my ſelfe to be a chriſtiane.

Chylde. Wherfore ſayeſt thou, that þ arte a chriſtian? Father. Bicauſe I am baptiſed in the name of the father, of the ſonne, and of the holy ghoſt. Chylde. What is baptiſme? Fa. It is called of Paule, the lauer or water of regeneration, by the whiche euery one that beleueth, is conſecrated and receyued in to the felyſhyp of Chriſtes churche, to be partaker of lyfe euerlaſtyng. Ch. In whom beleueſt thou? Fa. I beleue in god the father almyghtie, and ſo forthe, as it ſtandeth in my Crede. Ch. What is faythe? Fa. Faythe, as ſaythe Paule, is a ſure confidence of thynges, whiche are hoped for, and a certaintie of thynges, whiche are not ſene, that is to ſay, an earneſt & a faſt cleuynge to the worde of the lyuynge god, with an undoubtynge truſtynge of his promiſes, and no leſſe feare of his threatenynges. Ch. Howe many goddes are there? Fa. There is but one god alone, for all ſufficient, whiche hath his being of hym ſelfe, & all creatures haue theyr being of hym. C. Howe many perſones than are there in the godhed? F. There are thre perſones, whiche are, god þ father, god the ſonne, and god the holy ghoſte: thre perſones

in trinitie,

in trinitie, and one god in eſſence. C. What is god? F. Althoughe no man can ſhewe what he is in his owne nature perfectely, yet ſomwhat to ſaye for thyn inſtruction, by the way of a lytle declaration, and not as a full and ſufficient diffinition, I anſwere, and ſaye, that he is the author, and creator of all thynges, viſible, and inuiſible/ of whoſe goodnes, and by whoſe power, I am perſwaded & aſſured through my faythe, to receyue all yͭ good is, vnto whom alſo I flee in all aduerſities and parelles, as vnto a preſent & alone ſufficient helpe for me. He paciētly abydeth our turnynge from ſynne, full of mercy, gentle, good, & redy alwayes to forgyue, and ſuffereth no ſynne to be vnpuniſhed, and that in the thyrde and fourthe generation, vntyl none of that ſynfull ſtocke be lefte alyue. C. In whom beleueſt thou? I praye the tell me agayne. F. I beleue I ſay in god the father almyghtie, maker of heuen and earthe, and in Jeſu Chriſt his onely ſonne our lorde .&c. as it ſtandeth in my Credo. C. What meaneſt thou by this fyrſt article? F. I beleue that he is my god, and mercyfull father vnto me, tendryng me as his dere beloued chyld, and is euermore vnto me an almyghtie helper. C. What meaneſt thou by yͤ ſeconde, thyrde, fourth, fyfte, [illegible]? Fa. I beleue that Chriſt was conceyued, borne, and ſuffered for my ſynnes, and that he [illegible] for my ſake, to delyuer me thence, and all [illegible] beleue, and that he roſe to make me ryghteous. C. What thynge worketh this faythe in me? Fa. It worketh in me loue to god, and to my neyghbours, as to my ſelfe/ and ſo chaungeth me in to a newe man, that nowe, I beleuynge & knowynge god to haue ſhewed ſo exceding loue for me, ſtudie to do his

cōmauncommaundementes, and am full heuy in my herte, that I am not fulfyll them, as I ought to do. C. Whye what are his commaundementes? F. These are his commaundementes. **The fyrſte commaundement.** I am the lorde, thy god. Thou ſhalte haue none other goddes in my ſyghte. **The ſeconde commaundement.** Thou ſhalt make the no grauen or carued ymage, neither any ſimilitude yͭ is in heuẽ aboue, either in therth benethe, or in the water that is beneth the earthe. Se that thou neyther bowe thy ſelfe vnto them, nor yet ſerue them. For I the lorde god am a ielowes god, and punyſhe the ſynne of the fathers vpon yͤ chyldren, vnto the thyrde and fourthe generation of them that hate me, and yet ſhewe I mercye vnto thouſandes, amonge them yͭ loue me, and kepe my cõmaũdementes. **The thyrde cõmaũdement.** Thou ſhalte not take the name of the lorde god in vayne. For the lorde wyll not reken hym gyltles, that taketh his name in vayne. **The fourthe cõmaundement.** Remembre the ſaboth day, that thou ſantifieſt it. **The fyfte commaundement.** Honour thy father and thy mother, that thou mayſte lyue longe vpon the lande, whiche the lorde, thy god gyueth the. **The ſyxte cõmaundement.** Thou ſhalte not kylle. **The ſeuenth cõmaundement.** Thou ſhalte not breake wedlocke. **The eyght commaũdement.** Thou ſhalte not ſteale. **The nyenth commaũdement.** Thou ſhalt beare no falſe witneſſe agaynſt thy neyghbour. **The tenthe cõmaundement.** Thou ſhalte not couet thy neyghbours houſe, neither ſhalt yͧ deſyre thy neighbours wyfe, his man ſeruaũt, his mayde, his oxe, his aſſe, or any thynge that is his.

Chylde. What meaneſt thou by the fyrſte commaundement? Father. I meane therby that I am commaunded [illegible] truſt, to cleue to the lorde, whiche promyſeth hym [illegible] my god, to worſhyp and to loue hym aboue with all my herte, mynde, and power of my [illegible], of whom all goodnes is gyuen me/ and vnto whom I muſte flee, and call vpon in all my trouble/ for he only delyuereth me. C. What meaneſt thou by the ſeconde commaundement? Father. Euyn as the wordes ſhewe playnly. For whan yͤ lorde
Deut.iiij ſpoke vnto you (ſayth Moſes) than ſe ye no ymage or ſimilitude of hym, leſte ye deceyued, ſhulde make you ymages. The voyce of his worde ye herde, but as for any ſhappe or ſimilitude of hym, in no maner of wyſe
Exodi.xx. haue ye ſene. Ye ſhal not make you ſyluer gods, nother golden goddꝭ ſhall ye make you. And ye ſhall make me an altare of erthe, but if ye wyll nedꝭ make it of ſtones, yet ſhall ye not hewe them. For yf ye ſet any inſtrumẽt of yrne to them, than ſhall they be defyled. All this (I beleue) was ſo [illegible] ſpoken with ſo many wordꝭ, to auoyde all harmyng, and curioſite in ſettynge forthe of ymages, to be worſhypped as goddes, whan Chriſt declaryng the ſame, ſayde, that the very true worſhyppers are they which worſhyp the father in ſpirite, & truthe.
John.iiij For god is a ſpirite. Ch. For aſmoche than as god is a ſpirite, & may not be imagined of our wyttes, howe ſhall we knowe hym? F. Faythe & truſt fyndeth hym whan we are in peryll, and ſheweth hym vnto vs/ and yet this faythe to fynde hym muſte he gyue vs. For yf we get vs a fayth of our owne faſhonyng, wherby we beleue and truſte in any other thynge than god, than make we vs an ydole. For it is the faythe & truſt onely

in our hertes, that maketh eyther god, or ydole. For yf our faythe and truſt be ryght and pure, than haue we the very true god. But yf it be falſe and fayned, than muſte we nedes fayne vs a falſe and a lyenge god. For true faythe & god are ioyned together with one knotte. So that in what ſoeuer thyng thou truſteſt & beleueſt, that ſame is thy good. Here nowe mayſt thou wel ſe, that in theſe two fyrſt cōmaũdementes, god requireth and aſketh all our whole hertes. And in the thyrde, he aſketh our mouthes and tongues to be vſed for his prayſe & holynes of his name. Ch. Why? what meaneſt thou by the thyrde cōmaundement? Fa. Than take I the name of god in vayne, whan I vſe to confirme a lye, or to hurte my neyghbour/ yea and whan neyther by it god is glorified, nor yet my neighbour by it profited. Alſo yf I flee not to hym for helpe in my trouble, nor thāke hym for his benefites in my proſperitie and welthe, than take I his name in vayne. Alſo yf I entende not, neyther do all thynges for his names glorie, than take I his name in vayne. Chyld. What meaneſt thou by the fourthe cōmaundement? Father. I ſanctifie the ſaboth day, whan I gyue my ſelfe whole to here the holy ſcripture taughte me, or to rede it, and ſo occupie my mynde in it/ or whan I gyue my ſelfe to any other holy workes/ or (as Eſaye ſayth) whan I ceaſſe to do myn owne wyll, or to folowe myn owne wayes, hurtynge or harmyng my neighbour in worde or dede. For thus me thynketh the prophete expoundeth this poynt of the lawe, in the .lviij. chapiter. And for the fulfillyng of theſe two laſt named precepts, we praye, ſayenge: Thy name be halowed. And thy wyll be fulfylled, and not ours.

Thus mayſt thou ſe theſe fyrſt foure preceptes to pertayne to the glorie of god, and to the halowynge of his name. Chyloe. Wherfore than cōmaundeth he the other ſyxe? Father. For our neyghbours helthe and profite to ſerue them/ and eſpecially our father and mother, whom nexte god we ought to honour, to reuerence, to obaye, to comforte, to helpe, and to folowe theyr godly monitiōs and inſtructions. Ch. What meaneſt thou by the other? Fa. That in no maner of wyſe I ſhulde hurte my neyghbour. But to do to hym, as I wolde be done vnto/ no not to deſyre or to couette any thynge of his. Ch. Why, is thoughte than ſynne? Fa. Yea verely. For ſo expoūdeth our ſauiour yͤ lawe in the fyfte chapiter of Mathewe, ſayenge: that who ſoeuer caſteth his eye wantonly vpon a nother mans wyfe, deſyryng her, hath cōmitted aduoutry with her alredy in his herte. C. Than are we all ſynners, and haue all broken goddes cōmaundementes. Father. We are all ſynners ſurely, and haue nede of the mercy of god. Yf we were not all ſynners, the mercy of god ſhulde take none effecte in vs. Wherfore the ſcripture concludeth, that all men are ſynners: that as many as ſhall be ſaued, ſhulde be ſaued by goddes mercy only.

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¶ A prayer for the molifienge and ſupplyenge of our harde hertes, the lyghtnynge of our blynde hertes, and the true conuertynge of our impenitent hertes.

O Moſte mercyfull father, whiche by the
mouth of our ſwete ſauiour Jeſu Chriſt
ſaydeſt vnto vs, Aſke, and it ſhal be gy- Mat.vij.
uen you, ſeke, and ye ſhal fynde, knocke,
and it ſhall be opened vnto you.
Here I beſeche the my prayer, receiue my ſupplication ps.C.xlij.
in to thyn eares, for thy trouthes ſake heare me in thy
ryghtewyſenes. For not in our ryghtewyſenes do we pſal.xx.
lay forthe our prayers before the, our moſte bleſſed fa-
ther, but in thy manyfold mercies. Heare therfore our ij.Cor.j.
prayers, oh father of mercies, and god of al cõſolation.
Haue mercy vpon vs thy moſt wretched chyldren, and
vpon me moſt wretched of all, lorde, father, I aſke the
mercy. Molifie & make ſofte our harde hertes (bleſſed
father) whiche be indured and hardened with the cur
ſed cuſtome of ſynne and wretchednes, and myn moſte
harde of all, lorde, father, I aſke the mercy. Molifie
them bleſſed father, with that ſwete water, wherof
he that drynketh ſhall not thyrſte without ende, but it
ſhall be made in hym a foũten of water ſpryngyng vp
in to euerlaſtyng lyfe. Fulfyll thy promyſe made vnto
vs by thy ꝓphete. Take awaye from vs moſt bleſſed Hie.xxxvj
father, this ſtonyſhe herte, and gyue vs a fleſhen herte,
a ſofte herte, and a meke herte, and a newe ſpirite put
thou in to vs, & make vs walke in thy cõmaũdementes, Jacob.j.
hate and flee that thou forbyddeſt vs, loue, and folowe
that ẏ cõmaundeſt vs. Lyghten, oh father of lyghte, Ephe.iiij
from whom all goodnes doth deſcẽde, our blynd hertes,

A pꝛayer foꝛ the mollifienge of our harde hertes,
blynded with errour, ꝛ ignoꝛaūce, wꝛonge iudgemētes,
and euyll affections, and myne the mooſte blynde of all
blynde, loꝛde, father, I aſke the mercy. Lyghten them
I beſeche the, with the true lyghte of thy woꝛde, that
we may knowe thy wyll, loue it, and lyue therafter.
pſ.c.xviij For thy woꝛde ſayth the pꝛophete Dauid, is a lanterne
to my fete, and a lyght vnto my pathes. Gyue vs this
Luce.j. lanterne before our eyes, lyght vs the waye. Shyne vn
to vs that ſytte in darkenes, and in ẏ ſhadowe of deathe.
pſal.xij. For thou arte he that lyghtenest our lanterne, oh loꝛde
lyghten thou our darkenes. Sende out the lyght and
pſal.xlij. the truthe of thy woꝛde; ꝛ they ſhall leade and bꝛynge
vs in to thyn holy moūtayn, whiche is alſo thy taber-
Pꝛo.xxi. nacle. The kynges herte is in thy handes (oh loꝛde)
that where ẏ wylte, thou mayſt enclyne it, foꝛ ſo ſayth
thy ſcripture. Enclyne his herte than in purpoſe (oh fa
ther) yf it wyll pleaſe ẏ, to commaunde his pꝛelates of
his realme, no longer to kepe from his people, his lo-
uynge ſubiectes, the lyght of thy woꝛde, the lyghte of
holy ſcripture, the [illegible] [illegible] of thy dere
ſonne, our ſauioure Ieſu Chꝛiſte, the lyghte wherin he
that walketh erreth not, neither ſtūbleth at any ſtone.
Put in his mynde loꝛde to commaūde, ẏ lyke as thꝛugh
thy ſecrete inſpiration, other nacions alredye haue: ſo
his people alſo by his commaundement, may haue in to
theyꝛ tongue truely trāſlated thy holy ſcripture, wher-
in they may lerne and perfectly knowe thy godly wyll
and pleaſure, obediētly ſubmitte them ſelues vnto the
ſame, folowe it, and expꝛeſſe it in theyꝛ lyuynge.
Dauid.ix Oh loꝛde god, here thou thy ſeruauntes prayers and
depe deſyꝛes, bowe downe thyn eare to our hertes. Open
thyn iyes and beholde the thycke darkenes that we
wandꝛe in.

A prayer for the mollifienge of our harde hertes.

[illegible] vs. [illegible] thy [illegible] vpon thy ſer= pſal.xxx.
uauntes [illegible] in the, thou [illegible] vs, that cleue
faſt vnto thy promyſes. We are ſynners lorde, & haue
lyued [illegible] and vnworthily deſerued to be depriued
of thy lyght, and to be [illegible] in to this palpa=
ble darkenes. And bycauſe we dyd not knowe what dan=
ger we were in, we ſought not [illegible] to helpe vs out
of it. But [illegible] through thy good=
nes we are brought to [illegible] our darknes,
which [illegible] the, [illegible] be with thy
lyght illumined. [illegible] for thy mercies ſake here vs,
lorde for thy truthe ſake [illegible] vs, lorde for thy benig=
nitie [illegible] grace [illegible] vs. [illegible] for thy
[illegible] vnto our petition, & brynge
this thyng to paſſe. [illegible] me thynke I here ſou=
ndynge in myn eares, that [illegible] worde,
that thou longe ago ſpakeſt by thy holy prophete:
These people draweth vnto me with theyr mouthes, Eſa.xxix.
and with their lyppes they glorifie me, but their herte
is farre from me. For they ſynne dayly without repen
taunce, deſpyſynge the ryche plentifulnes of my good= Roma.ij.
nes, pacience and longe ſufferynge, not conſyderynge
that my benignitie ſtyrreth and calleth them to repen=
taunce/ but for theyr hardnes, & impenitent herte, they
lay vp, as it were in ſtoore & treaſure myn ire, wrathe,
and vengeaunce, agaynſt the day of wrathe and ryght
full iudgement. Truthe it is (oh lorde) and ouer true,
we confeſſe it to the, whiche knoweſt all our noughti=
nes. But nowe conuerte thou our impenitent hertes, Hie.xxxi.
bleſſed father, whiche can not repente of them ſelues,
and myn mooſt impenitent of all impenitentes, lorde,
father I aſke the mercy. Conuert them bleſſed father

vnto repentaunce, throughe thyne almyghtie power,
Ephe.j. whiche thou ſhewedſt in Chriſte Jeſu thy ſonne, in
rayſynge hym from deathe. For it is no leſſe power
to cõuert a ſynner, than to rayſe vp a man from death,
no not a whyt leſſe, than to make the whole worlde of
noughte. Conuerte thou vs therfore, o moſte bleſſed
father, whiche arte of abilitie, myghte, and power to
Hie.xxxj. do it. Conuerte thou vs, and than ſhall we be truely
conuerted, for thou arte our lorde god, whiche onely
wylte and canſt do it. And yf thou conuerteſt vs, than
ſhall we earneſtly repente, and do true penaunce. And
yf thou ons ſheweſt vs our ſynnes, we ſhall ſmyte our
ſelues vpon the thyes, and euer be confuſed and aſhamed
in our ſelues of it, or els all is but very hipocriſye,
what ſoeuer without thy ſpirite we enforce our ſelues
pſ.lxxxiiij to do. Conuerte thou vs therfore we beſeche the, oh
almyghtie father, & turne away thy wrathe from vs.
Gyue vs grace bleſſed father to haue a ſpirituall taſte,
and a ghoſtly felyng in our hertꝫ of thyn infinite goodnes,
mercy, and excedynge kyndnes, that thou haſte ſo
many wayes declared and ſet forth vnto vs, in, and by
our ſwete ſauiour Jeſu Chriſte, whom thou haſte gyuen
vp to moſt paynful, and after the worldes eſtimation,
moſte ſhamefull death, for to redeme vs thy moſt
wretched ſeruauntes, from euerlaſtynge deathe, and
dãpnation, that we had deſerued in our father Adam,
and innumerable wayes alſo by our owne abhominable
ſynne and wretchednes, and I moſt wretchedly of
all wretches, lorde, father, I aſke the mercy, and for to
make vs thy chyldren and heyres, bretherne, and inheritours
together with thyne onely naturall ſonne our
our ſauiour Jeſu Chriſte. Graunt bleſſed father, that
we, be-

we, beinge myndfull of this thyn exceedynge kyndnes, may ſo condempne our vnkyndnes, and our abhominable ſynne and wretchednes, hate it, & euin abhorre it in our hertꝭ, as we ſhulde do. Graunt yͤ we may ceaſſe from it and leaue it, reſiſte agaynſt it, & withſtande in tyme of temptation, as we ſhulde do. Graunt yͤ with vnfayned faythe, and wͭ ſure beleue in thy pꝛomeſſes, we may aſke & obteyne of the foꝛgyues of it, wͭ grace to amende our vngracious lyues, as we ſhulde do.

Graunte yͤ we may be kynde & thākeful foꝛ thy greate benefites yͤ we haue receyued, and dayly do receyue of the, & laude the, & loue foꝛ them as we ſhuld do. Graũt that foꝛ loue of the, we may alſo loue thyn holy cõmaũdemētꝭ as we ſhulde do. Graunte vs ghoſtly yes to ſe the beautie of vertue, that is contayned in them, and ſo conſequently an inwarde delectation & ghoſtly luſt and pleaſure to muſe and thynke of hym, yea a ſyghyng deſyꝛe, wͭ a feruent pꝛepenſed purpoſe, & an earneſt wyll to obſerue and kepe them as we ſhuld do. Graunt vs thy continuall aſſiſtence & ayde, wͭ a conſtant determination of our mynde, not wantyng abilitie, power, noꝛ ſtrength to ꝑſeuer in them, foꝛgettyng yͤ good, whiche thꝛough thy grace we haue done, neuer thynkyng yͤ we haue done ynough, neuer wery of well doing, but euer lokyng foꝛwarde, cõtinually walkynge & goinge foꝛthe in our iourney, & encreaſynge in vertue euyn vnto our lyues ende, as we ſhulde do. And thā loꝛde father, that thou wylte vouchſaue foꝛ thy mercye & truthe ſake, to take vs out of this wretched woꝛlde, & gyue vs poſſeſſion of that kyngdome that thou haſt pꝛepared foꝛ vs, from the begynnyng of the woꝛlde, there to be ſure and out of doubte, neuer to offende thy goodnes agayne/

but to reioyce in the, laude and prayſe thy mercy, together with thyne holy aungels and ſayntes, in, and by our ſwete ſauioure Jeſu Chriſte, worlde without ende, as yͧ haſte ordeyned vs to do. Wherfore laude, honour, and glory, power, imperie, and iubilation, be vnto the, our aboue all bleſſed, and almyghty god, father, ſonne, and holy ghoſte, thre perſones, & one god, in, & by our ſwete ſauioure Jeſu Chriſte, for euer & euer. So be it.

¶ Here foloweth an effectuous prayer, very nedeful in these laſte and perylous dayes, to be ſayde with teares and depe ſyghes, from the botome of our hertes, the prayer of the prophete Eſaye in the .lxiij. and .lxiiij. chapiters of his propheſies. for the reſtorynge of Chriſtes poore churche, ſcatered abrode with perſecution, and as it were, forſaken.

LOoke out from heuen, and beholde from thy holy habitacion, and from the ſeate of thy glorie. Where is thy ſtrength? Where is thy ſore plenteous pitie, and the ryche multitude of thy mercyes? are all they hardened agaynſt me? Verely yͧ art our father, Abraham now knoweth not vs, neyther Iſraell knoweth vs, but yͧ lorde, thou art our father, thou art our redemer, thy name is from the begynnynge. Wherfore haſte yͧ made vs, o lorde, to erre from thy wayes? haſt thou hardened our hertes, leſte we ſhulde feare the? Turne the for thy promeſſe ſake made to thy ſeruauntes, and for the trybes of thy herytage / for ſome of thy people enioyed the poſſeſſion of theyr lande, & that but a lytle whyle. Our enemies haue ſpoyled thy holy place, and troden it vnder theyr fete. And we were regarded ſo vyle, as though thou haddeſt neuer ben lorde ouer vs, and as though thy glorious name had neuer ben called vpō, and ſhewed ouer vs. I wolde thou woldeſt all to breake heuens & come downe ons that the hylles myghte melte awaye at thy preſens, as in the brennynge of a conſumynge fyre, where euyn water boylethe our fyre, that thy name myght be knowen to thyn enemyes, and theſe vngodly myght be ſhamed and troubled at thy preſens, whan thou wroughteſt merueilous thynges for vs, than we loked not for them. Thou cameſt downe, and ẏ hylles waſted away with tremblynge, before thy face. And from the begynnyng herde they not, nor perceyued with theyr eares, neyther with any eye was there ſene any god beſydes the, to haue wroughte ſuche merueyles, and ẏ to men, whiche wayted not for the. Somtyme thou metteſt with men, whiche gladly dyd ryghtwyſenes, & thought vpon the in thy wayes. But nowe lo, thou art angry bicauſe we are ſynners, and euer haue ben in ſynne, althoughe we were delyuered from peryls. And all we are wrapped in fylthye vnclennes, yea all our ryghtwyſenes is ſpotted lyke the clothes of a menſtruous woman. And all we are fallen awaye lyke leaues. And our iniquities haue caryed vs away lyke a whyrle wynde. And there is none left that wyll cal for helpe in thy name, nor not one that wyll ryſe vp, and holde the with prayer, for thou haſte hyd thy face from vs, and haſt dryed vs vp in the hande of our iniquitie. But nowe (lorde) thou arte our father, we are but claye, and thou arte our potter, and all we are the workes of thy handes. Be not angry (lorde) euer ſo ſore, and remembre not always our wyckednes. Lo, beholde we beſeche the, al we are thy people. The cities of thy holy place are forſaken. Syon is turned in to a deſerte. Jeruſalem is deſolate, the houſe of our holynes, and prayer, & of our glorie, in yͤ whiche our fathers prayſed the, is turned in to an heape of fyre. And all thynges wherin we delyte, are turned in to wyldernes. Wylte thou not (lorde) be auenged of theſe thynges? Wylt thou holde thy peace, & ſcourge vs thus euer ſo greuouſly?

¶ The ſonge of Anna, Helchanas wyfe. j. Regum. ij. Wherin ſhe prayſeth god, for yͤ he gaue her a ſonne, called Samuel, after that ſhe had ben longe bareyn.

My herte is pleaſauntly ſet at reſt in the lorde, my ſtrength to conceyue, is ſturred vp through my god. Nowe may I ſpeake frely to myne enemies, for I am made glad in my ſauiour. There is none ſo holy, as is the lorde, neyther is there any ſo myghtie, as is our god, for thou arte he alone. Boſte not your ſelfe with many wordes, ſoundynge ſo to your prayſe. Speake no ſloute neyther vayne wordes. For the lorde is god that knoweth all, preparynge for hym ſelfe what he luſteth. Stronge mens bowes he hath broken, and the weyke are well ſtrengthened. Men well replenyſſhed are nowe famyſſhed, and yͤ hungry are gry are wel ſatiſfied. Whyles the bareyn is made ful of chyldren, & the temynge woman can beare no frute. It is the lorde that ſleeth and reuyueth. He bryngeth men in to theyr graues, and reyſeth them agayne. The lorde empouereth, and he maketh ryche. He maketh men lowe, and lyfteth vp agayne. He reyſeth vp yͤ nedy from the duſt, and promoteth the poore from yͤ dunge. To ſet hym vp wͭ prynces, holdynge his glorious ſeate regall, gyuyng his petitioners theyr deſyres. For the threſholdes of the earthe are the lordes, and he turneth the worlde vpon them. His ſayntes feete he wyll kepe, and the vngodly ſhall kepe ſcilence in darkenes, for no man ſhal be ſtrõge thrugh his owne myght. His owne aduerſaries ſhal feare the lorde, for he wyll thundre vpon them from heuen. The ryghtewyſe lorde ſhall be iudge, thrughout all therthe. He wyll gyue yͤ emperie to his kyng, & wyl lyfte vp the power of his anoynted.

¶ The prayer of the prophete Daniel, for yͤ reſtorynge of Chriſtes churche, vnder the fygure of Jeruſalem, and the chyldren of Iſrael beinge in captiuitie at the Babylonities. Daniel. ix.

HAlke the lorde god, whiche art great, & reuerently to be feared, kepynge couenaunce and mercy with them yͭ loue the, & kepe thy commaundementes. We are ſynners, yea, we haue cõmitted vngodlynes, and are rebell agaynſt the, declynyng from thy cõmaundementes and pleaſures, for we haue not herde thy ſeruauntes the prophetes, which ſpoke in thy name to our kynges, to our princes, to oure father, and to all the people of the lande. Ryghtewyſenes (lorde) is with the, but cõfuſion cõmeth vnto vs, as this day well declareth. Confuſion is fallen vpon the men of Iuda, vpon thinhabitens of Ieruſalem, and vpon all Iſrael bothe farre and nyghe, in all the landes, in to the whiche thou caſteſt them for theyr offences cõmitted agaynſt the lorde. We may not loke vpon the for ſhame, neyther our kynges, nor our princes, nor yet our fathers, bicauſe they haue ſo ſynned agaynſt the. But with the lorde our god are there plentuous mercies and forgyuenneſſes, for we haue rebelled agaynſt hym, and haue not herde the voyce of our lorde god to walke in his lawe, which he gaue before vs, by the handes of his ſeruauntes the prophetes, but all Iſrael hath tráſgreſſed thy lawes, and haue gone backe, bicauſe they wolde not heare thy voyce. Wherfore the curſe and othe are fallen vpon vs, as it is wrytten in the lawe of Moyſes, the ſeruaunt of god, bicauſe we haue offended hym, he hath fulfilled his ſayenges vpon vs, and vpon our iudges, whiche iudged vs, to brynge vpon vs this greate plage, whiche haue ben done in no place vnder heuen, as is done vpon Ieruſalem.

All theſe plages, of the whiche it is wrytten in ŷ lawe of Moyſes are fallen vpõ vs: & yet we haue not prayed the face of the lorde our god, to be conuerted from our wyckednes, that we myght vnderſtande thy truthe. But the lorde haſted hym to punyſhment, and brought it vpon vs. For the lorde, our god, is ryghtwyſe in all his workes, whiche he hath done, & yet we herde not his voyce. But nowe (lorde, our god) whiche leddeſt thy people out of the lande of Egypte, from ſo ſtronge a power, and haſte geuen the a name (as is nowe well knowen) wytnes) we haue ſynned and haue done wyckedly: lorde for al thy ryghtwyſnes ſake, let thy wrathe (I beſeche the) ceaſſe, & thy hote indignacion alſo be turned from Jeruſalem thy citie, the hylle of thy holynes. For becauſe of our ſynnes, & for ÿ wyckednes of our fathers, Jeruſalem & thy people are brought in to an opprobry to all ÿ worlde rounde aboute vs. And nowe (our god) heare the prayer of thy ſeruauntes, and hys deſyres, and lyghten thy preſence vpon thy ſanctuary, thus deſolate for Chriſtes ſake. Oh my god, bowe downe thyne eares and heare, open thyne eyes and beholde our deſolaciõs, and the deſolacion of thy citie, in the whiche thy name was wonte to be called vpon. For we poure not forthe our prayers, and theſe depe deſyres before the in our ryghtwyſnes, but for thy plentuous mercyes ſake. Lorde heare, lorde be mercyfull, lorde gyue hede, and brynge this to paſſe, tarye not for thyne owne ſake lorde god. For bothe thy citie, and thy people are called after thy name.

¶ Prayer peaſeth goddes wrathe.

FOr aſmoche as we haue nowe greuouſly offended our lorde god, and the dayes nowe begynne to appere, of the whiche Chriſte and his apoſtles propheſied, ſayeng there ſhulde come perylous tymes, ſuche affliccion and perſecucion as hath not ben ſene from the begynnyng of ÿ worlde. ¶ I can not ſe howe we myghte any otherwyſe peaſe goddes wrathe, than by continuall feruent prayer. What thynge is it, but the importune prayer of faythfull men hath obteyned it of god at ÿ laſt? What thyng reſiſteth his wrathe and vengeaũce more ſtrõgly than

Exo.xxxij prayer? Dyd not our lorde ſay vnto Moſes, whan the people of Iſrael had ſo greuouſlye offended hym, and Moſes was bente to prayer, ÿ he mought withdrawe hym fro vengeaunce takynge, dyd he not ſay, Moſes, let me go, that my wrathe myghte be caſt vpon them, ſuffre me to deſtroye them? But Moſes peaſed his wrathe with this prayer, ſayeng: Wherfore, oh lorde, is thy wrathe thus kendled agaynſt thy people, whom thou haſt ledde out of Egipte, in ſo great ſtrength, and ſo ſtronge power? I beſeche the let not the Egiptiãs ſay, he hath ledde them out craftely to ſley them in the mountayns, and to quenche theyr name for euer. Let thy wrathe therfore ceaſſe, and be thou peaſed vpõ the wyckednes of thy people. Remembre Abraham, Iſaac, and Iſrael thy ſeruaũtes, to whom thou ſworeſt by thyn owne ſelfe, ſayeng: I ſhall multiplie your ſede, ⁊ encreaſe it lyke the nombre of the ſterres of the heuen, and all this lande, of the which I haue ſpoken ſo ofte to you, ſhall I gyue to your ſede, and ye ſhal poſſeſſe it a longe tyme.

¶ After this prayer the lorde was peaſed, ſo that he powrede not forthe his wrathe vpon his people, as he ſayd that he wolde haue done. Conſyderyng therfore prayer to be of ſuche efficacie and vertue, and ÿ Chriſt hym ſelfe cõmaunded vs to pray alſo in theſe perylous dayes: me thynke it neceſſarie, ÿ the lay people ſhulde haue the prayers moſt cõueniẽt for this tyme, whiche prayers are pſalmes, and ÿ in englyſhe, ÿ theyr faythe might ÿ more encreaſe, ⁊ their deuotiõ alſo. By whoſe prayers the wrathe of god mought be peaſed, and we myght be reſtored in to his fauour and grace. Whiche graũt vs our father, by his ſon Ieſu Chriſt. So be it.

An admo-

¶ An admonition or warnyng to the reder / neceſſarie to be hadde and redde / for the true vnderſtandinge and meanynge of yͤ Dirige / hereafter folowynge.

OUR ſauiour Ieſu Chriſt, good chriſten reader, in the goſpell of Iohn, cõmaundeth vs, whyles we haue lyghte, to walke in lyghte. For he that walketh in darkenes, ſeeth not whyther he goithe, nor where he walketh. Amõgeſt all other workꝭ of darkenes, and deepe ignoraunce, wherin we haue blyndly wandred, folowynge a ſorte of blynde guydes, many dayes and yeres, I accompte not this one of the leaſte, that we haue ronge, and ſonge, mumbled, murmured, and pituouſly pewled forthe a certayne ſorte of pſalmes, hereafter enſuyng, with reſponſe, verſicles, and leſſons to the ſame, for the ſoules of our chriſten bretherne & ſiſtern, that ben deꝑted out of this worlde. Whiche pſalmes & leſſons (I beſeche god I dye) and if they make any more for any ſuche vſe & purpoſe, that is to ſay, that they ought or may be vſed any rather for them yͭ be departed, than for them yͭ be in lyfe & in good bodely helthe, than may Te deum, or Glĩa in excelſis.

¶ For a more manifeſt and clere ſight wherof, as touchynge the pſalmes, bicauſe fyrſte yͧ ſhalte not be ignoraunt of the effecte of the mater conteyned in them, I haue put a lytle ſhorte argumẽt before euery pſalme of the ſame. Wherin breuely I haue declared, expouned, and set forthe the effecte, entent, & summary of the whole psalme folowynge, the whiche lyke shorte argument and exposition, I beseche the gentle reder, diligently to apply and compare euer vnto the psalme therunto annexed, and than tel me whether I be a lyer or no, or els whether they be blynde teachers, that haue broughte the in suche a foule folyshe trade. And as for the .ix. lessons in the sayde Dirige, taken out of the prophete Job, I wonder sore of what entente they were apoynted to be songe or sayde for the soules of the deade. What an extreme madnes of fantasie is this, for men to be so foolishe, and so farre ouerseene, as to referre the complaynt of that holy mā Job, whiche he beyng than alyue, yea & many dayes after, made vnto god, in the myddes of his miserie, & wretchednes, in the myddes of his pouertie, of his scabbes, and sykenes, to referre it (I saye) to them that be gone, as thoughe they shulde speake any suche wordes, as be in any of the sayde .ix. lessons included? What maketh this to the poore soules, that Job, vpon the greate anguyshe, sorowe, and grefe conceyued in his herte, for the manyfolde vnkynde wordes, and vniuste accusations of his frendes, that came to visite hym, as thoughe they were [illegible] and disputed [illegible] vehemently, that god wolde neuer so haue punyshed hym, onles he had abhominablye synned, [illegible] the intollerable [illegible] of his lyfe & that Job (I saye) was therupon [illegible] to [illegible] [illegible] in to [illegible]

Miseremini mei / miseremini mei / saltē vos / amici mei / quia manus domini tetigit me. That is

[illegible]

That is to ſay, haue compaſſion vpon me, haue compaſſion vpon me, at the leaſte ye that be my frendes. For the hande of god hath touched me, as who ſhulde ſay, Do ye not ſe howe ſore ẏ power of god doth handle me? Do ye not ſe what miſerie ẏ I am in? Suppoſe ye that my paynes be not bygge ynough? yf they be, I beſeche you thã, which heretofore haue taken vpon you to be my frẽdes, not to augment them, but for the pitie of god haue compaſſion vpon me, and vexe me no more with your bytter wordes, & vntrue ſuggeſtions. Job ſpake theſe wordes (as I haue ſayd before) than beinge in lyue, and in the great rage of his intollerable affliction, And muſt they now ſerue for the ſoules that be departed, and in the paynes of I can not tell what? Finally, there is nothynge in the Dirige taken out of ſcripture, that maketh any more mencion of the ſoules depted, than dothe the tale of Robyn Hoode. But lorde ſuche is the blyndnes of men. Wherfore to make an ende, whatſoeuer thou arte good chriſten reder, yf it fortune thy lorde, thy heuẽly father of his benigne mercy and goodnes, to thentent that he wyll haue ẏ saued, as he wold haue Job, to chaſtice the of loue, as he dyd hym, and to exerciſe thy faythe, as he dyd Jobes, than mayſt thou with Job, make thy cõpleynt to god, euyn with theſe forſayd .ix. leſſons. And for that purpoſe they do ſerue excedyngly well. And nowe I cõmitte the to god, to whom be all honour, & glorie, worlde without ende.

So be it.

¶The argument into the .C.xvi. pſalme.

¶This pſalme is a thankefull ſonge for the helpe of the lorde, wherby Dauid eſcaped, whan he was nowe compaſſed in of Saules hoſte.

¶Dilexi quoniam exaudiet dominus.

I Loue the lord, for he hath herde me, he hath herde the hyghe deſyres of my herte.

He bowed downe his eares vnto me, wherfore whyles I lyue ſhall I call vpon hym.

The ſorowefull ſnares of deathe helde me ſtrayte, ſtrayte anguyſhes hampered me in, anguyſhe, and affliction founde me.

But yet the name of ŷ lorde I called vpon, I beſeche the lorde delyuer my ſoule.

The lorde is our ryghtwyſe, god is gyuen vnto fauour, he is redy and bente to mercy.

The lorde kepeth the poore ſimple ones. I was full poore, and full of care, and he ſaued me.

Turne the (oh my ſoule) vnto thy reſt, for ŷ lorde hath rewarded the.

For thou haſt delyuered my ſoule from deathe, myn eyes from teares, and my feete from ſlydynge.

I ſhall continue and dwell before the lorde amõge the lyuynge men. ¶Antyme.

¶I ſhall walke ryght before the lorde in the region of lyuers.

¶The argument in to the .C.xx. pſalme.

¶ This pſalme is a compleynt full of affectes, it is a complaynt of an holy man, baniſhed in to amonge the vngodly, whiche do all thynge with deceyte & violẽce.

¶ Ad dominum cum tribularer.

When I was in a ſtraytes anguyſhe, I called vpon the lorde, and he graunted me.

Lorde delyuer my ſoule from lyenge lyps, and from a deceytfull tonge.

What auayleth it the, or what good bryngeth it the, thou lyenge man, thy deceytfull tonge?

Oh ſharpe arowes of the ſtronge archer, and hote conſumynge iunyper coles.

Ahlas that I am thus longe holden in exile amonge theſe falſe & cruell folke of Meſech, and muſt yet dwell ſtyll with the churlyſhe nacion of Cedar.

All to longe hath my ſoule taryed amonge theſe wicked men, whiche hate peace.

I ſtudy for peace, but whã I ſpeke of peace to them, by and by are they ſtirred to batayle.

Glorie be to the father, to the ſon, & to the holy ghoſte.

As it was in the begynnyng, as it is nowe, and euer ſhall be. So be it.

¶ Anteme.

¶ Ahlas that my baniſhement is prolonged.

¶ The argument in to the C.xxi. pſalme.

¶ This pſalme declareth, that of god onely, helpe is loked and taryed for, of the faythfull men; and that he onely bryngeth it preſently.

¶ Anteme.

¶ The lorde kepeth the from all euyll, he kepeth euyn thy ſoule.

¶ Leuaui oculos meos in montes.

I Lyfte vp myne eyes in to the hylles, from whence helpe myght come vnto me.

My helpe commeth from the lorde, the maker of heuens and earthe.

He ſhall not ſuffre thy fete to ſlyde, neyther he being thy keper ſhall ſlepe.

Loo, neyther wyll he ſlepe, nor yet ons wynke, that kepeth Iſrael.

The lorde is thy keper, the lorde is thy defenſe, and is euer at thy ryght hande.

The ſonne ſhall not ſmyte the by day, neyther yet the moone by nyghte.

For the lorde ſhall kepe the from all euyll, yea he ſhall kepe thy ſoule.

The lorde ſhall kepe bothe thy outgoynge, and thy incomyng, from this tyme vnto euerlaſtynge.

Glory be to the father, to the ſon, & to the holy ghoſte.

¶ Anteme.

¶ The lorde kepeth the from all euyll, he kepeth euyn thy ſoule.

¶ The argument in to the .C.xxx. pſalme

¶ This pſalme is an erneſt prayer full of affectes, of man here oppreſſed with aduerſitie for his ſynnes, but yet promyſynge hym ſelfe with ſtable faythe and hope from god, to haue bothe forgyuenes of his ſynnes, and delyueraunce from his afflictions.

¶ Anteme.

¶ If thou lorde imputeſt mannes ſynnes vnto them, lorde, who ſhall not fall?

From

¶ De profundis clamaui.

FRom my moſte depeſt paynfull troubles, called I vpon the lorde.

Lorde, heare thou me, let thy eares be attente vnto my depe deſyre.

If thou ſhuldeſt loke narowely vpon our wyckednes o lorde, o lorde, who myght abyde the?

But there is mercye with the, and therfore arte thou worſhypped.

I abyde the lorde, my ſoule abydeth hym, and I tary lokynge vp alway for thy promyſes.

My ſoule wayteth for the lorde, as deſyrouſly as the watche men in ẏ mornīg watche, deſire ẏ day ſpringe.

Let Iſrael wayte for the lorde, for with the lorde is there mercy, and plentuous redemption.

And it is he ẏ ſhall redeme Iſraell, from all his wyckedneſſes. Glory be to the father. &c.

¶ Anteme.

¶ For if thou lorde imputeſt mēnes ſynnes vnto them, lorde, who ſhall not fall?

¶ The argument in to the. C.xxxviij. pſalme.

¶ In this pſalme Dauid prayſeth the mercy of god, whiche delyuerynge hym from all perylls, had exalted hym luckely vnto his regall dignitie. ¶ Anteme.

¶ Lorde deſpiſe not the worke of thy hande.

¶ Confitebor tibi domine.

I Shall magnifie the w̄ all my herte, & before the princes of the worlde I ſhall prayſe the.

I ſhall fal downe vpon my knees at thy holy temple, and ſhall magnifie thy name, for thy mercy and trouthes ſake.

For thou haſt extolled thy name, & thy worde aboue all thynges.

Confitebor tibi domine.

In what tyme ſo euer I called vpon the, thou graciouſly grauntedſt me, thou encreaſedſt greate ſtrengthe in my ſoule.

All the kynges of yͤ erthe ſhal magnifie the, o lorde, for they haue herde the decrees & pleaſures of thy mouth.

And theyr ſonges ſhall be of the ordinaũce of yͤ lorde, for excellent is the glorie of the lorde.

For the high lorde beholdeth humble & lowly thynges and a proude man he knoweth a farre.

If it chaunce me to be in the myddes of affliction, yet thou wylte reſtore me; thou wylte ſtretche forthe thy hande agaynſt the wrathe of myn enemies, and ſhalte preſerue me with thy ryght hande.

The lorde wyll brynge all thynges to paſſe for me, o lorde thy mercy ſtandeth forthe for euer, thou ſhalt not forſake the workes of thy handes.

Glory be to the father. &c. ¶ Anteme.

¶ Lorde deſpiſe not the worke of thy handes.

¶ The verſicle.

¶ Fro the portes of helle. ¶ Thanſwere. ¶ Lorde delyuer our ſoules. ¶ Anteme.

¶ I haue herde a voyce from heuen, ſayenge: [illegible] be the deade, whiche dyen in the lorde.

¶ Magnificat anima mea dominum.

My ſoule magnifieth the lorde.

And my ſpirite reioyſed in god my ſauiour.

For he hath loked on yͤ poore degree of his handmayden; beholde nowe from hẽſeforth ſhall all generations call me bleſſed.

For he that is myghtie, hath done to me great thỹgs, and bleſſed is his name.

His mercy

Magnificat anima mea dominum.

His mercy is alwayes on them ÿ feare hym, throughout all generacions.

He hath ſhewed ſtrengthe with his arme, he hath ſcatered them ÿ are proude in ÿ imaginaciõ of theyr herts.

He hath put downe the myghtye from theyr ſeates, and hath exalted them of lowe degree.

He hath fylled the hungrye with good thynges, and hath ſente away the ryche emptie.

He hath remembred mercy, and hath holpen his ſeruaunt Iſraell.

Euyn as he promyſed to our fathers Abraham, and to his ſede for euer.

Glory be to the father, to the ſon, & to the holy ghoſte.

As it was in the begynnyng, as it is nowe, and euer ſhalbe. So be it.

¶ Anteme.

¶ I haue herde a voyce from heuen, ſayenge: Bleſſed be the deade, whiche dyed in the lorde.

Lorde haue mercy on vs. Chriſte haue mercy on vs.
Lorde haue mercy on vs.

¶ Pater noſter.

Our father, whiche art in heuen, halowed be thy name. Let thy kyngdome come. Thy wyll be fulfylled as well in erthe, as it is in heuen. Gyue vs this day our dayly breade. And forgyue vs our treſpaces, as we forgyue them that treſpace agaynſt vs. And leade vs not in to tẽptacion. But delyuer vs from euyll. So be it.

¶ Aue Maria.

Hayle Mary, greatly in goddes fauour, the lorde is with the, bleſſed arte thou amonge women, and bleſſed be the frute of thy wombe Jeſu Chriſte. So be it.

The argu-

¶ The argument in to the .C.xlvj. pſalme.

¶ This pſalme is a prayſe of lyke argument with the pſalme before, ſaue ẏ here ẏ ꝓphete diſſuadeth chiefly the truſt in to men, whan it is ſo that god is he, which alone, both may ſaue and wyll ſaue all ẏ truſt in hym.

¶ The title of the pſalme. ¶ Prayſe ye the lorde.

¶ Lauda anima mea dominum.

Prayſe the lorde my ſoule, I ſhall prayſe the lorde whyles I lyue, I ſhall ſynge vnto my god, as longe as I ſhall haue my beinge.

Truſt not in prynces, whiche are but men, in whom there is no ſauynge helthe.

Theyr breathe gothe forthe of theyr bodies, & by and by they are turned in to theyr earthe, in the ſame daye all theyr counſelles peryſhe.

Happye is he that ſeketh helpe of the god of Iacob, and whoſe hope is the lorde, his god.

Whiche hath made heuens & earth, the ſee, and what ſoeuer are contayned in them, whiche kepeth his promyſe for euer.

Whiche auengeth men vexed wrongfully, whiche gyueth meate to the hungrye, it is the lorde that loſeth men in holde.

The lorde gyueth light to the blynde, the lorde lyfteth vp men oppreſſed, it is the lorde ẏ loueth ẏ ryghtwyſe.

The lorde kepeth ſtraungers, he lyfteth vp the yonge fatherles, and the wydowes, and the purpoſes of the vngodly he turneth vp ſo downe.

The lorde ſhall be kynge for euer, whiche is thy god, o Sion, in to all ages.

Glory be to the father, to the ſon, & to the holy ghoſte.

As it was in the begynnyng, as it is nowe, and euer ſhall be. So be it.

¶ The ver-

¶ The verſicle.

¶ From the gates of helle. ¶ Thanſwere.
O Lorde delyuer theyr ſoules.
I truſte to ſe the face of the lorde.
In the lande of lyfe.
O Lorde god heare my prayer.
And gyue hearynge to my clamour.

¶ Let vs pray.

GOd, to whom it is appropried to be mercyfull euer, and to ſpare, be mercyfull to the ſoules of al thy ſeruauntes, that whan they ſhall be loſed from the bondes of deathe, they may come vnto the lyfe euerlaſtynge, by the interceſſion of Chriſte our ſauiour. So be it.

Deus cui proprium.

¶ The argument in to the .v. pſalme.

¶ This pſalme is a prayer of a man oppreſſed of wicked enemies, whom, whan he knoweth to be hated of god, he taketh herte vnto hym agayne, truſtynge that all peryll paſſed, he ſhall thanke god his ſauiour in the congregation of his ſayntes, wherfore he prayeth god ſo to leade hym, that he be not trapped in theyr ſnares, and alſo to caſte them downe, and to make gladde the faythfull. ¶ The title of the pſalme.

¶ Dauids ſonge played vpon an inſtrument for his victorie in to the conforte of his people. ¶ Antem.

¶ Directe good lorde, my way in thy ſyghte.

¶ Verba mea auribus percipe.

LYſten vnto my wordes (lorde) and conſydre my loude complaynt.

Gyue eare vnto my cryeng, my gouernour, and my god, for before the do I poure forthe my prayer.

Verba mea auribus percipe.

Lorde thou ſhalte heare me in the mornynge, in the mornyng ſhall I make my prayer, & loke vp vnto the.

For thou arte not the god, whiche may delyte in the vngodly, the wycked men ſhal haue no place with the.

Synners ſhall not abyde in thy preſence, thou hateſte who ſoeuer are gyuen to wyckednes.

Thou ſhalte deſtroy theſe troublers with theyr lyes, bloudſheders, and men gyuen to deceyte (lorde) thou ſhalte abhorre.

But I vnder thy pitiuoꝰ fauour, ſhal go to thy houſe, and ſhal worſhyp the wt reuerēt feare in thy holy tēple.

Leade me forthe of daunger for thy ryghtwyſenes ſake, and from the daunger of my aduerſaries, and let thy way be defenſed for me.

For the truthe is not in theyr mouthes, in theyr herts they nouryſhe deceyte, theyr throte is an open graue, and with theyr tonge they flatter.

Gyue them into theyr lyes, o god, let them fall in theyr owne counſelles, caſt them downe hedlyng, for the multitude of theyr ſynnes, for agaynſt the they are rebell.

But they mought reioyce who ſoeuer truſte in the, they mought pray perpetually alſo, and thou defende them, that they, whiche loue the glorie of thy name, mought be glad of the.

For thou lorde wylt be fauourable and gracious to the ryghtwyſe, thou ſhalt compaſſe hym rounde aboute with thy goodnes, lyke as with a ſhylde.

Glory be to the father, to the ſonne, & to the holy ghoſte.

As it was in the begynnyng, as it is nowe, and euer ſhall be. So be it.

Antiphona.

¶ Directe good lorde, my waye in thy ſyghte.

¶ The argument in to the .vj. pſalme.

¶ This pſalme conteyneth a feruent deſyre, & prayer of a man greuouſly deiecte and wounded in his herte, and ſore fearynge deathe, but afterwarde reioyſyng of helthe reſtored hym. ¶ The title of the pſalme.

¶ The ſonge of Dauid for his victorie played of the .x. ſtrynged inſtrument. ¶ Anteme.

¶ Turne the lorde and delyuer my ſoule: for he is not in deathe that hath mynde of the.

¶ Domine ne in furore tuo.

Ah lorde, rebuke me not in thy wrathe, neyther chaſten me in thyn angre.

But deale fauourably with me (oh lorde) for full ſore broken am I, heale me lorde, for my bones are all to ſhaken.

My ſoule trembleth ſore, but lorde howe longe?

Turne the lorde and deliuer my ſoule, ſaue me for thy mercies ſake.

For they verely that are in this deadely anguiſhe can not thynke vpon the, in theſe helly paynes, who may vyſyte the?

I am wery with ſyghynge, I ſhall water my bedde euery nyghte with my teares, ſo ẏ it ſhall ſwym in them.

My face is wryncled and dryed vp with care & angre, myn enemies haue made it full thynne with trouble.

Auoyde fro me ye workers of wyckednes, for ẏ lorde hath herde my cōplayntes poured out with wepynge.

The lorde hath herde my depe deſyre, the lorde hath receyued my petition.

All myn enemies ſhall be ſhamed and aſtonned, they ſhalbe put to flyght and confounded ſodaynly.

Glory be to the father. &c. As it was in the. &c.

¶ Anteme.

¶ Turne the lorde and delyuer my ſoule: for he is not in deathe that hath mynde of the.

¶ The argument in to .vij. pſalme.

¶ In this pſalme, Dauid deſyreth to be delyuered from the troublous and perelous ꝑſecution of Saule, he remembreth his innocēcy, he prayeth for yͤ poſſeſſion of his kyngdome, that the people myghte be gathered to god, al curſed mēnes haſtines put away. After this he declareth that theſe vngodlye ſhall peryſhe wͭ theyr owne ſwerde, and ſo at the laſt he cōcludeth in yͤ prayſe of god. ¶ The title of the pſalme. ¶ The ſonge of Dauid played vpon a certayne muſicall inſtrument, whiche he ſonge to the lorde, as cōcernyng the buſines to the whiche Cuſhe the ſonne of Jeminie put hym. Rede thiſtorie in the .ij. of the kinges the .xvj. chapiter. This pſalme ſerueth to be ſayd of a man falſely vexed and troubled. ¶ Anteme.

¶ Leſt any tyme he may rauyſhe my ſoule as a lyon, whan there is none that wyll redeme it, nor ſaue it.

¶ Domine deus meus in the ſperaui.

O lord, which art my god, my truſt is in the, ſaue me from all yͭ ꝑſecute me, & deliuer me.

Leſt this man rauiſhe my lyfe lyke a lyon, tearynge my ſoule, no man delyueryng me.

Lorde, my god, yf I haue cōmitted this thynge, yf I be aboute to do ſo wycked a thynge.

If I haue not done good for euyll, yea, yf I haue not done good to myn enemies, freelye delyuerynge them from peryls.

Let myn enemie perſecute my ſoule, and take it, let hym̄ caſte downe my lyfe, and bury my glorie.

Aryſe lorde and ſhewe thy ſelfe, repreſſyng yͤ wrathe of my of my troublous aduerſaries with worthy vēgeaūce, make me at the laſte to enioye the authoritie, whiche thou haſt gyuen me.

For ſo ſhal the cōgregation of thy people be gathered together before the, yea, if ther were none other cauſe, yet at the leaſt for the deliueraunce of thy poore congregation, ſet forthe thy power.

Lorde, whiche arte the iudge of the people, iudge me after my ryghtwyſenes and innocencie, whiche thou eſpied in me.

Let the wyckednes of the vngodly (I praye the) be made ons an ende of, & thou (o ryghtwyſe god) ſercher of herte and reynes, gyue proſperous good lucke to the ryghtwyſe.

My defence is in god, the ſauiour of them, whiche are of pure and perfecte herte..

God is a ryghtwyſe iudge, and he is the god, whoſe vengeaunce is redy at all tymes.

If this man wyll not turne from his euyll, but wyll whette his ſworde continually, bende his bowe, and prepare it to ſhote.

He ſhall prepare deadely arowes for his owne ſelfe, and ſmyte his owne company.

Lo, he traueleth and groneth forthe wyckednes, he hath cōceyued a labourous affliction, and at laſt bryngeth forthe lyes.

He dygged a pytte and hath made it holowe, and he is fallen in to the dyke whiche he made.

The myſchiefe, whiche he entēded me, ſhal fall vpon his owne heed, and his violence, whiche he ordeyned for me, he ſhall brynge vpon his owne crowne.

I ſhall magnifie the lorde after his owne rightwyſenes, and nes, and I ſhall ſprede the name of the lorde, which is moſte hyghest.

Glory be to the father, to the ſon, & to the holy ghoſte. As it was in the begynnyng, as it is nowe, and euer ſhall be. So be it. ¶ Anteme.

¶ Leſt any tyme he may rauyſhe my ſoule, as a lyon, whan there is none that wyll redeme it, nor ſaue it.

¶ The verſicle.

¶ From the portes of helle ¶ Thaunſwere.

¶ Lorde delyuer our ſoules.

¶ Our father whiche arte in heuen. &c.

And leade vs not in to temptation.

But delyuer vs from euyll.

¶ Parce michi domine.

O Lorde haue pitie vpon me, ẏ am a weyke creature, and my dayes ruyn as nothyng. For what is man to be magnified, or his ſtrengthe to reſiſte thy wyll? Thou doſte conforte hym in the mournynge, & ſodeynly after ſende him aduerſitie. Wyll not thou yet holde thy hande and ſpare me? but ſcourge me ſtyll ſo ſore, that I am vnable to ſwalowe myn owne ſpyttell? I cōfeſſe o lorde, that I haue offēded the, and howe can I make the amendes, that arte the keper of all men from ſyn? Why haſt thou ſuffered me to do contrarie to thy pleaſure, & to hange ſo heuy a clogge in myn owne necke? Wherfore doſt thou not forgyue my ſynne, & take from me myn iniquitie? Beholde, nowe my body ſhalbe turned in to duſte: and yf thou do tyll that tyme differ thy mercy, I ſhall not be apte to receyue it. ℟.

¶ I beleue that my redemer lyueth euer, and that I ſhal ryſe agayne the laſt day. And cladde agayne with

myn owne

¶ Tedet animam meam vite mee.

myn owne fleſhe, ſhall beholde god my ſauioure. Verſ. Whom I my ſelfe ſhall ſe, hauyng the ſame body that I haue nowe, and none other, and ſhall beholde hym with myn owne iyes. And cladde agayne with myn owne fleſhe, ſhall beholde god, my ſauioure.

¶ Tedet animam meam vite mee.

I Am wery of this lyfe, and therfore I wyll leaue mournynge to my ſelfe, and bewayle my bytter lyfe vnto god, ſayenge to hym: O lorde condẽpne me not as a wycked man, but gently ſhewe me why thou doſt thus ſcourge me? Is it, o lorde for thy glorye, thus to punyſhe & oppreſſe me a wretched creature (thyn owne handy worke) and to make by thus occaſion thyne aduerſarie ioyfull? Haſte thou, o lorde, fleſhely iyes? And conſydereſt thou my workes, as worldly men beholde them? Arte thou nowe frende, nowe foo, at diuerſe tymes as man is? Is thy wyll variable, as men be at diuerſe tymes inconſtant? Why doſt thou nowe ſeke myn iniquitie, and ſerche ſo narowly for myn offences? Cõſyderyng thou knoweſt that I was neuer thyn aduerſarie, but euer beleued, that no man is able to delyuer me from this payne, that thou haſt ſente me, but thou alone. R.

¶ O lorde, that haſt rayſed vp agayne Lazer from his graue whan he ſauored, Gyue thou to all men thy reſt and peace, and tyme of repentaunce. Verſ. Whiche ſhalte iudge bothe quicke and deade, and all the worlde by fyre. Gyue thou to all men thy reſte and peace, and tyme of repentaunce.

¶ Manus tue fecerunt me.

Thy handes hath formed me, & by thy power euery parte of me is faſſhioned, And wylte thou nowe thus ſodeynly deſtroye thy creature? Remembre, o lorde, I beſeche the, that thou haſte made me, euyn as the potter his veſſell of claye. And wylte thou nowe knocke me agayne all in peces? Haſte not thou wroughte me in my mothers wombe, & there gathered me, euyn as curdꝭ of mylke? It is thou, o lorde, that hath cladde me with ſkyn and fleſhe, and made me ſtronge with ſenowes and bones. ¶ Thou haſte by thy mercye gyuen me lyfe and lymme, and it is thy goodnes and confort that kepeth me nowe on lyue. ℟. ¶ Where ſhall I hyde me, o lorde, from thy wrathefull countenaunce, whan thou doſte come to iudge the worlde? For that I haue greuouſly offended the in my lyfe. Verſ. I tremble for feare, conſyderynge my dedes, aſhamed to appere before the. ¶ Therfore, o lorde, condempne me not, whan thou doſte come to iudge the worlde. For that I haue greuouſly offended the in my lyfe.

¶ The argument in to the .xxiii. pſalme.

¶ In this pſalme Dauid declareth and ſetteth forthe the meruaylous ſuretie of the truſt in god, & alſo howe bleſſed a thyng it is. ¶ The ſonge of Dauid. Anteme. ¶ In place of paſture, there hath he ſet me.

¶ Dominus regit me.

The lorde is my paſtore and feder, wherfore I ſhall not wante.

He made me to fede in a full plentuous batle grounde, and dyd dryue and fetche me at layſer by the ſwete ryuers.

He reſtored my lyfe, and ledde me by the pathes of ryghtwyſeges, for his names ſake.

Yea, yf I ſhulde go thꝛugh the myddes of deathe, yet wyll I feare none euyll, for þ arte with me, thy ſtaffe and thy ſhepehoke conforteth me.

Thou ſhalt ſpꝛeade and garnyſhe me a table, yea, and that in the ſyghte of myn enemies, þ ſhalte ſouple my heade wyth oyntment, & my full cuppe ſhal laugh vpon me.

Yea, and thy mercy and gentleneſ ſhall folowe me all my lyfe, I ſhal lye in þ houſe of the loꝛde a longe tyme.

Gloꝛy be to the father, to the ſon, and to þ holy ghoſte.

As it was in the begynnyng, as it is nowe, and euer ſhalbe. So be it. Amene.

In place of paſture there hath he ſet me.

The argument in to the .xxv. pſalme.

This pſalme is a prayer of an holy man, oppꝛeſſed with ſinne, and with the haſty violēce of his enemies, wherfoꝛe he prayeth the loꝛde to delyuer hym from the furie of his enemies, & þ for his mercies ſake, though which he was wonte to ſaue ſuche as truſted in hym, and not to foꝛſake ſynners, holden yet with any feare & truſte, whiche eche he knowlegeth of hym ſelfe: and at laſt he ſetteth to a lytle prayer foꝛ all þ people of god.

The title of the pſalme. The ſonge of Dauid.

Ad te domine leuaui animam meam.

Vnto the (oh loꝛde) I lyft vp my mynde: my god I truſt in the, let me not be ſhamed, leſt myn enemies tryvmphe vpon me.

Nor they ſhall not be ſhamed, who ſoeuer depende vpon the: but they ſhalbe ſhamed, þ wrongefully hurte innocentes.

Shewe me thy wayes loꝛde, & teache me to thy pathes.

Leade me foꝛthe by thy faythfull treuthes ſake, acquaynte me with the, for thou art the god my Sauiour, of [illegible]

[illegible]

[illegible] mercy [illegible] thy gracious fauour, for they [illegible] ſ begynnyng.

[illegible] of my youth [illegible] to thy [illegible] remembre thou me for thy goodnes sake (oh lorde)

Gracious and ryghteous is the lorde, therfore he wyll [illegible] teache synners the waye.

He wyll make the meke people to go in ryghtly and in [illegible], and wyll teache [illegible] their way.

All the pathes of the lorde are mercy & faythfulnes, to those men, which kepe touche & couenaunt w hym.

For thy names sake (oh lorde) forgyue me my wyckednes for it is very muche.

What man is he that feareth ŷ lorde, he shall teache hym [illegible] ryght way.

His soule shall enioye good thynges, and his posteritie shall possesse the lande as ryght herytage.

The lorde is a secrete sure thynge to them that feare hym, and there shall he make to knowe his couenaunt [illegible].

My eyes shalbe euer open vnto the lorde, for he wyll brynge my feete out of the nette.

Turne the vnto me & haue mercye vpon me, for I am alone forsaken, full of miserye.

The sorowes of my herte [illegible] brynge me out of my troubles.

Se what [illegible] payne & my heuynesse, forgyue me all my synnes.

Consyder myne enemyes, for they are many, and [illegible]

Kepe my soule and delyuer me, lest I be shamed, for I haue put my truste in the.

Defende me, that I may lyue ryghtly, [illegible] me, for of the do I depende.

Redeme ô lorde Israel (o god) from al his aduersities.

Glory be to the father, to the son, & to the holy ghoste.

As it was in the begynnyng, as it is now and euer shalbe. So be it. Anteme.

¶ The defautes & ignoraunces of my youth remembre them not, but for thy benignite and goodnes, whiche thou euer vsest.

¶ The argument in to the [illegible] psalme.

¶ Dauid sange this psalme, beynge in some greate perel, where whyle he remembryng the promyses of god, hath armed hym selfe strongely agaynst al perels and stormie tempestes; promysyng hym selfe [illegible] vpon his enemies, and quiete lyfe in heuenly habitacions, he maketh his vowe to gyue thankes, and thus he confirmeth with full hope, besechyng the helpe of god, prayenge to teache hym his way, and agayne he exciteth hym selfe to truste strongely in god. The title. Dauids songe.

Anteme.

¶ I trust to se the face of the lorde, in the lande of lyfe.

¶ Dominus illuminatio mea.

The lorde is my lyght and my sauyng helthe, of whom than shall I be aferde?

The lorde is the strenge defence of my lyfe, of whom than shall I be afrayde?

When the noyous and harmefull men, whiche were myn aduersaries, falle vpon me to deuoure my fleshe, euen than they smyte them selfe agaynst ẏ rocke & fall.

Yea, and yf they pytche felde & bende theyr ordinaunce agaynſt me, yet ſhall not my herte feare.

If batayle be bente agaynſt me, yet ſhall I truſte to the promyſe of god.

One petition aſked I of the lorde, whiche I ſhall folowe vpon, that is, I myghte lyue in the houſe of the lorde all dayes of my lyfe.

Where I myght beholde the beautifull ryaltie of the lorde, and viſite his holy temple.

For he hath hyde me, as though I were in his tabernacle in tyme of perſecution, he ſhall hyde me in the pryuie place of his tente, & ſhall ſette me vp in to a rocke.

He ſhall gyue me þ ouerhande of myn enemies, whiche haue compaſſed me in, and I ſhall offre ioyfull ſacrifices, I ſhall ſynge & play þ pſalmes before þ lorde.

Lorde here my voyce, I call vpon the, haue mercy vpon me, and anſwere me.

My herte thoughte vpon the, I ſoughte to ſe the, it is the lorde that I ſeke.

Turne not thy face fro me, ſuffre not thy ſeruaunt to ſlyde in thy wrathe, hitherto haſt thou ben my helper, caſte me not nowe awaye, neyther forſake me, oh god, my ſauiour.

For where my father & my mother fayled me, there the lorde gathered me to hym.

Lorde teache me thy way, and leade me forthe in the ryghte pathe from them that laye awayte for me.

Let them not take theyr pleaſure vpon me, whiche are my troublous enemies, lyinge wytneſſes ſtode togyther ſtyffe agaynſt me.

Whoſe malice had greuouſly oppreſſed me, had I not beleued to enioye thoſe thynges, whiche are good amonge the lyuynge men.

Depende and wayte thou vpon the lorde, be þ ſtrõge, it is he that ſhall ſtrengthen thy herte, depende vpon the lorde.

Glory be to the father, to the ſon, & to the holy ghoſte.

As it was in the begynnyng, as it is nowe, and euer ſhalbe. So be it. ¶ Anteme.

¶ I truſte to ſe the face of þ lorde, in the lande of lyfe.

¶ The verſicle.

¶ The ryghtuous ſhalbe in eternall remembraunce.

¶ The anſwere.

¶ He ſhall not feare any infamie.

¶ Our father whiche arte in heuen. &c.

And leade vs not in to temptacion.

But delyuer vs from euyll.

¶ Quantas habeo iniquitates. &c.

O Lorde, ſhewe me myn iniquities, and all my ſynnes bothe greate and ſmall. What is the cauſe that thou turneſt thy countenaunce from me, & entreateſt me as thyn enemie? Thou ſheweſt thy myghtie power, agaynſt a leafe caryed vp with the wynde in to the ayre. and agaynſt drie ſtubble, that eaſely is troden all in peces. Thou haſt gyuen an harde ſentence vpon me, & wylte deſtroye me with thoffences of my yonge age. Thou haſte made my feete ſtrõge with ſenowes, and haſt wayted me whether I go, & cõſydereſt euery ſteppe of my feete. I ſe nowe that I ſhall waſte away lyke donge, that dayly rotteth: and ſhall be eaten and deuoured, as the garment of the mothe. ℟.

¶ O lorde howe ſorye I am, that I haue ſo greately ſynned in my lyfe tyme. What ſhall I do, that am ſo wretched? whether ſhall I flye, but to the that art my god and [illegible] at the last daye? [illegible] as fore troubled, but thou good lorde be my succoure, [illegible] at the last daye.

¶ Homo natus de muliere.

The man that is borne of the woman, lyueth but a shorte tyme, & yet is troubled with [illegible] miserie. Fyrst he lyueth lyke a flowre, shortly after he is ouercome [illegible] and vanyssheth as a shadowe, neuer taryenge longe in one condition. And dost thou, o lorde, thynke it so [illegible] to loke thou sharpely on so feble a creature? & to requyre of hym a perfecte ryghtwysnesse, whiche is not able by his owne power, to make hym selfe clene from synne, that is conceyued of vnclene and synfull sede? Is not that thyng in thy power onely? The dayes of man are [illegible] but the nombre of his monethes is in thy [illegible] Thou hast appoynted hym his ende, whiche he can neuer passe. [illegible] that [illegible] to his [illegible] daye [illegible] [illegible]

¶ Quis mihi hoc tribuat.

I [illegible] Nowe beyng in [illegible] thou wouldest [illegible] [illegible] and day [illegible]

certayne,

Quis michi hoc tribuat.

[illegible] thou wylt [illegible] me, for what care haue I to lyue, when a deade man ſhall lyue agayne? All the dayes of my lyfe here, I euer looke to dye. And when thou ſhalte call me, I ſhall anſwere the agayne. For thou [illegible] by thy power and myght [illegible] by thyne owne handy worke. Thou knoweſt the ſecretes of my herte, and haſt nombred all my ſteppes, but yet, o lorde, forgyue my ſynnes. Re. ¶ O lorde iudge me not after my dedes, I haue done nothynge worthye to be accepted before the. Wherfore I beſeche thy maieſtie, whiche arte the onely god, to clenſe me from myn iniquitie. Verſ. ¶ And yet agayne waſſhe me from myn vnryghtwyſenes, and clenſe me from my ſynne, For I confeſſe I haue onely treſpaſſed agaynſt the. Wherfore I beſeche thy maieſtie whiche arte the only god, to clenſe me from myn iniquitie.

¶ The argument into the .xl. pſalme.

¶ In this pſalme Dauid glorieth of his delyueraunce thoughe the helpe of god from a greate peryll, he mencyoneth of the infinite mercy of god towarde them that feare hym. For whiche thyng (ſeinge that he deſyreth no ſacrifice, but euen man hym ſelfe) he yeldeth hym ſelfe to hym, magnifiynge his ryghtwyſenes & mercy. he teacheth that his ſynnes were cauſe of his peryll. And at the laſte he prayeth god to caſte downe his enemies, and to make glad good men with his goodnes.

¶ Expectans expectaui dominum.

Whyles I abode, I taried for the lorde, and he bowed downe his eare to me, and herde my cryenge.

He ledde me out of the [illegible] lake & [illegible] [illegible], he ſette my [illegible] vpon [illegible], and made faſt my fete vpõ yͤ ſtone, & gaue quicke ſpede to my ſteppꝭ.

And he put in to my mouthe a newe ſonge, to prayſe therwith our god.

Whiche thynge many perceyue to be worſhyp to the lorde, beganne alſo lykewyſe to truſte in hym.

Bleſſed is that man that ſetteth the lorde before hym for his hope, and hath no reſpecte to the proude men, cleuynge to vayne lyes (the truthe forſaken).

Many thynges haſte yͤ done (lorde my god) thy noble dedes and depe counſelles, as concernynge vs, no man may cumprehẽde, no man may ſhewe ne expreſſe them, neyther may they be nombred.

Thou delyteſt neyther in ſacrifice, nor in oblation, but haſte opened my ryghte eares to here the, neyther brẽte ſacrifices, nor yet any ſlayne beaſt haſt yͤ deſyred.

And than I ſayde, lo, I my ſelfe am here preſente, of me it is wrytten in the bokes of the lawe.

It hath lyked me well to do thy wyll (my god) thy lawe is ſet faſte with me in my very herte.

I ſhall preache thy ryghtwyſenes in the full congregation, lo, I haue not holdẽ my mouthe, as thou (lord) well knoweſt.

In no maner wyſe haue I hydde thy ryghtwyſenes within me, but thy faythfulnes and thy ſauynge wyll haue I ſpredde.

I haue not ceaſſed to ſhewe forthe thy mercy and thy trouthe, in the full congregation.

Neyther thou (lorde) alſo haſte holden thy gracious mercies from me, thy gentle fauour and thy trouthe preſerue me perpetually.

For I was ouerwhelmed wͭ innumerable troubles, my ſynnes cumbred me ſo, that I myghte not ſe them all, they all, they were farre moo than the heares of my heade, for the whiche thynge my herte fayled me.

Let it pleaſe the (lorde) to delyuer me, lorde haſte the to helpe me.

Let them be confoūded that laye awayte for my lyfe to quenche it, let them be borne backewarde with open ſhame & ignominie as many as ſtudy to do me harme.

Let them be deſtroyed, bicauſe they haue ben aboute to ſhame me, euyn they, whiche ſayde by me, fyghe, fyghe, vpon me.

But let them reioyſe in the, who ſoeuer ſeketh the, & loueth yͤ helthe, whiche yͤ bryngeſt, let theſe men haue euer in theyr mouthes, magnified & extolled be yͤ lorde.

I was in affliction and pouertie, but the lorde loked to me, thou arte my helpe and my delyuerer, my god, thou ſhalte not tarye.

Glory be to the father, to the ſon, & to the holy ghoſte.

As it was in the begynnyng, as it is nowe, and euer ſhalbe. So be it. Anteme.

¶ Haſte the lorde to delyuer me, ſpede the to helpe me.

¶ The argument in to the .xlj. pſalme.

¶ In this pſalme Dauid remēbreth a certayn diſeaſe in hym ſelfe, in whiche whā he laboured, his enemies reioyſed greately, thynkynge hym to be outquenched thoroughe the payne of his diſeaſe, his frendes forſoke hym, but god holpe hym, & euermore helpeth, wherof he affirmeth that man to be happy, whiche knoweth the diſpleaſure of god towardes hym.

¶ Anteme.

¶ Heale my ſoule lorde, for I am a ſynner againſt the.

¶ Beatus qui intelligit.

Blessed is that man, whiche [illegible] [illegible] thynge [illegible] [illegible] man, tongue of [illegible], the lorde shal deliuer hym.

¶ The lorde shall kepe hym [illegible], he shall make [illegible] blessed vpon ye earth, & [illegible] them [illegible] hym in to his enemies [illegible].

¶ The lorde shall strengthen hym lyenge vpon his sicke bedde. Thou shalt bringe it to passe, y^t he shall change all his bedde.

I sayde, O lorde, haue mercy vpon me, heale my soule, for I haue synned agaynst the.

Myn enemyes spake euyll vpon me, they sayd: when shall he dye, and when shall his name perysshe?

And yf any of them came to se me, he spake vayne wordes, he gathered myschefe to hym selfe in his herte, and so goynge forthe blowed it abrode.

Also all my haters whyspered togethir agaynst me, and thought euell vpon me.

Saynge, some greuous syn hath occupied this man, and this man lyenge so sycke, shall neuer more ryse.

Yes my frende, in whom I trusted, whom I receyued to my table, supplanted me.

But thou lorde, haue mercy vpon me, and restore me, and I shall rewarde these men.

In thys thynge I knowe that thou fauourest me, that myn enemie reioyseth not vpon me.

And trewly as I [illegible] thou [illegible] me, and [illegible] me before thy face [illegible].

O prayse be the lorde god of Israell from worlde to worlde. So be it.

Glory be to the father. &c.

¶ Heale my ſoule lorde, for I am a ſynner agaynſt the.

¶ The argument of the .xlii. pſalme.

¶ In this pſalme it is declared, howe that [illegible] the coniuration of Abſalon, Dauid was holden from the holy congregation and lande of the [illegible] he beynge baniſhed in the [illegible] (whiche he lacked moſte of his [illegible]) [illegible] therefore [illegible] an earneſt complaynt before the lorde. ¶ [illegible] the pſalme. ¶ An inſtruction or leſſon geuen to the chyldren of Chore [illegible] of Dauid [illegible] to the ſonge in the temple.

¶ Quemadmodum deſiderat ceruus.

Lyke as the chaſed harte thyrſteth & cryeth for the freſhe water, ſo doth my ſoule thyrſt and gape for god.

My ſoule thyrſteth for god, yea, for the lyuynge god, whan ſhall I once come to ſe ŷ face of god?

I fedde in my teares in ſtede of meate, day & nyght whyles it was ſayd vnto me dayly, where is thy god?

All the heuyneſ of my mynde I poured forth, as ſone as I remembred that I ſhulde leade vnto the houſe of god, ſuche a ioyfull multitude, prayſynge and halowynge the feaſte day.

Why therfore art thou ſo heuye & ſo vnquyete my ſoule, truſt in god, for yet ſhall I magnifie hym, for the [illegible] helpe, whiche he geueth me of his [illegible].

O my god, my ſoule is heuye in my ſelf, becauſe I remembre the in the lande by Jordane, in the hylles of Hermon, and at the lytle hylle of Myzar.

One greuouſe trouble bryngeth in another, [illegible] courſes folowynge ſo fearefully, all thy [illegible] and ſtormes fell vpon me.

By day, lorde, thou gaueſt me to enioy thy mercy, and by nyghte thou madeſt me to ſynge and to praye to the lyuynge god.

I ſayde to god, thou arte my rocke of ſtone, wherfore forgetteſt me? wherfore go I mournyng ſo ſorowfully, myn aduerſarie oppreſſynge me?

Euyn my very bones are cut in ſundre, whyles they caſte in to my tethe this greuouſe opprobrye, ſayinge dayly, where is thy god?

Wherfore art thou ſo ſorowfully deiecte, my ſoule, and ſo ſore troubled in me? truſt in god, for yet ſhal I magnifie hym for his helpe, wherwith he ſhall make glad my face, and declare hym ſelfe to be my god.

Glory be to the father, to the ſon, & to the holy ghoſte.
As it was in the begynnyng, as it is nowe, and euer ſhalbe. So be it. ¶ Anteme.

¶ My ſoule thyrſteth for god, euyn the lyuynge god, when ſhall I ones come & appere before yͤ face of god?

℣. From yͤ portz of helle. ℟. Lorde delyuer our ſoules.

¶ Our father that arte in heuen. &c.
And leade vs not in to temptation.
But delyuer vs from all euyll.

¶ Spiritus meus attenuabitur. &c.

I Begynne to waxe faynte, and ſcarcely able to drawe my wynde, my dienge day approcheth nye, lokyng ſurely to be buryed, yet I haue not ſo offended, as my frẽdes lay to my charge, whoſe vnkyndnes kylleth my herte, and compelleth me ofte to water myn iyes. O lorde haue pitie on me, delyuer me out of this greate ſhame, ſtãde thou o lorde, on my ſyde: and let all men that wyll, fyghte

Spiritus meus attenuabitur.

agaynst me. My ioyfull dayes are paste, my herte is so sore troubled, that I knowe not whyther to turne me. They haue made me in that case, that whan it is daye, I loke surely for no better estate in this worlde. But bitterly I take my graue for my dwellyng house, and haue prepared my bedde within the earth. Reputing corruptiō, for father, & mother. And take wormes for my systers. What hope haue I thā in this worlde? And what comforte shulde I nowe loke for? Verely o lorde, thou arte my hope and comforte. R.

¶ Bicause I dayly synne and repente not, the feare of deathe doth trouble me, for ons layde in graue there is no remedy. O lorde haue mercy vpon me and saue me.

Vers. O good god saue me for thy glorious name, and delyuer me from synne for thy trouthes sake.

O lorde haue mercy vpon me and saue me.

¶ Pelli me consumptis carnis. &c.

My flesshe beinge thus wasted, and nothynge lefte on me, but skynne and bones, my lyps enyn cleuynge to the harde tethe. You that be my frendes (yf no man els wyll) yet haue compassion vpon me, consyderynge it is the hande of god, that hath thus scourged me. Why do you double my sorowe, and take vpon you goddes office? Is my vexation your comforte? And be you made lustye with my leannes? O wolde god my wordes were wrytten in tyerne, or els were grauen in leade or flynte. For I beleue surely I knowe without doubte, that my redemer lyueth euer. And as he is immortall, so shall I ryse agayne out of the earthe, cladde with my flesshe & skyn at the laste day, and lyue with god that is my sauiour, in his syght foreuer. Yea and I my selfe, with ÿ selfe

[illegible]

¶ [illegible] O Lorde, thou

Why hast thou brought me [illegible] wombe, on lyue? [illegible] as I had [illegible] I had ben caried to my graue, [illegible] Solace thy hande for a season, that I may [illegible] agayne, but [illegible] the earthe, a place of [illegible] very ymage of death [illegible]

I haue no good dedes to shewe before so hygh a iudge whyles thou shalte come to iudge the worlde by fyre. Now Christe Jesu we pray the humbly vouchsafe the to haue mercy on vs. Thou that hast [illegible] whiche art come to redeme wretches from synne [illegible] wylte not caste away them, whom thou hast so dearly redemed. O lorde [illegible] vs [illegible] in the [illegible] day, [illegible] whyles y shalte come to iudge the worlde by fyre. ¶ Versicle. God haue mercy on all christen soules. ¶ Thaunswere. So be it.

¶ The argument in to the li. Psalme.

¶ This psalme is a prayer of a man unfaynedly knowledgyng his synnes. In whiche prayer the good man desyreth to haue the good spirite of god, through whiche spirite all euyll concupiscence is restrayned, & ryghtwyse meanyng is sought, in whiche consisteth true forgyuenes of synne.

The songe of Dauid committed to the chaunter, after that the prophete Nathan had ben with hym, for that adultery committed with Bethsabe, Urias wyfe. Rede chapter .xi. [illegible] ¶ Austyne.

¶ My [illegible] shall be crucified.

¶ Miserere mei deus.

Haue mercy vpon me god, for thy goodnes & for thy great mercyes sake, do awaye my synne.

And yet moreouer washe me more from my [illegible], and make me clene from my [illegible].

For my greuouse synnes do I knowledge, and my [illegible] is euer before myne eyes.

Agaynst the onely haue I synned & that

that this

that ſore offẽdeth the haue I done, wherfore very iuſt ſhalte thou be knowen in thy wordes and pure, whan it ſhall be iudged of the.

Lo I was faſſhioned in wyckednes, and my mother conceyued me polluted with ſynne.

But lo, thou woldeſt trouth to occupie and rule in my inwarde partes, thou ſhewedeſt me wyſedome, whiche thou woldeſt to ſitte in the ſecretes of my herte.

Sprincle me with hyſope, and ſo ſhal I be clene, thou ſhalte waſſhe me, & than ſhal I be whitter thã ſnowe.

Poure vpon me ioye and gladnes, make my bones to reioyce, whiche thou haſt ſmyten.

Turne thy face fro my ſynnes, and wype awaye all my wyckednes.

A pure herte create in me, oh lorde, & a ſtedfaſt ryght ſpirite make a newe within me.

Caſt me not away, & thy holy ghoſt take not from me.

Make me agayne to reioyce, whiles thou bryngeſt me thy ſauynge helthe, and let thy chiefe gouernynge free ſpirite ſtrengthen and leade me.

I ſhal enſtructe curſed and ſhrewde men in thy way, and vngodly men ſhall be conuerted vnto the.

Delyuer me from the ſynne of murther, oh god, my ſauiour, and my tonge ſhall tryũphe vpon thy mercye, wherwith thou makeſt me ryghtwyſe.

Lorde open thou my lyppes, and than my mouthe ſhall ſhewe forthe thy prayſe.

For as for ſacrifices thou delyteſt not in them, or els I had offered them, and as for brente ſacrifices thou regardeſt them not.

Acceptable ſacrifices to god, is a broken ſpirite, a contrite, & a deiected herte, thou ſhalte not deſpiſe (oh god).

O [illegible] of thy favourable benevolence to Syon, let the walles of Hierusalem be edified.

Then shalt thou delyte in very sacrifices, in ryght burnt offerynges, and in the oblation of [illegible]: then shall they lay upon thyne altare the very oxen.

Glory be to the father, to the son, & to the holy ghoste.

As it was in the begynnyng, is now, and ever shalbe, Amen. ¶ Antheme.

Thy [illegible] bones, lorde, shalbe refreshed.

¶ The argument in to the .lxv. psalme.

¶ In this psalme David desireth god to have his chefe seate in Syon, there to be knowen and worshypped of all men. ¶ Anteme. ¶ O lorde heare my prayer, unto the shall come every creature.

¶ Te decet hymnus deus in Syon.

Prayse (O god) is due in Syon, & unto thee shall the vowe be performed.

Unto the, which hearest prayer, all mortall men shall come.

[illegible] prevayled against us, but it is thou that purgest us from our synnes.

Blessed is he, whom thou hast chosen, and whom thou hast taken to dwell in thy house.

We shalbe satisfied with the good thynges of thy house, and of thy holy temple.

O thou marvelous [illegible] shalt thou graunte us (O god our saviour) [illegible] all that [illegible] of the [illegible], and of the large see.

Which makest the mountaynes stedfast by thy strength, girded aboute with power.

Which stillest the roaringe of the sees,

and ceassest

Te decet hymnus deus in sion.

[illegible]

rie of the heathen [illegible]

[illegible]

shall feare at thy [illegible]

[illegible]

the ryuer of god [illegible]

her [illegible] pleasure to endure [illegible]

[illegible]

Thou [illegible] the [illegible] thy [illegible] fauour, thy clowdes shall [illegible]

[illegible] the hylles shal ioye, [illegible]

The playne feldes shalbe [illegible] man shall synge [illegible]

Glory be to the [illegible] the holy ghoste.

As it was in the begynnyng [illegible]

[illegible] player, vnto the [illegible]

[illegible] The [illegible]

[illegible] from the holy [illegible] to the [illegible] of Iuda [illegible]

[illegible]

¶ Deus deus meus.

God thou art my god, erlye I seke for the,
my soule thyrsteth for the, my body also pyneth
in a drye, barren and wyde wyldernesse,
without any water.
Thus do I loke for the, as in thy secrete holy place
that I myght se thy power and thy glorious beautie.
For thy mercye is more precyous, than thys same lyfe,
therfore my lyppes shall I prayse the.
So wyll I magnyfye the thorowe al my lyfe, in the
prayse of thy name shall I lyfte vp my handes.
So shall my soule be fylled as with delicious meate,
wherwith my lyppes shall ioye, & my mouthe shal prayse.
As sone as I shall remembre my selfe vpon my bed,
I shall thynke vpon the, euyn in ỹ watches of ỹ nyght.
For thou hast ben euer ryght myghty my helpe, and
I shall reioyce vnder the shadowe of thy wynges, shall crye
[illegible] ioyfully.
My soule cleaued vnto the, for thy ryght hande vphelde me.
Those whiche seke my lyfe to spylle it, shall go downe
in to theyr graues.
Men shall styke them vpon the edge of theyr swerdes
they shall be hewen and cut in to meate for foxes.
But the kyng shall reioyce in god, & he shall glorie that
sweareth by hym, for theyr mouthes shalbe stopped.
Glorye be to the father, to the sonne &c. Antiphone.
¶ Lorde thy ryght hande hath receyued me.

¶ Canticum ezechie. Ego dixi in dimidio dierum meorum.

I Sayd whan that I shulde haue gone to my
graue in my best dayes.
Whan I wolde be ryd the resydue of myn
age: I sayde with my selfe, I shall no more
appere before the lorde god in this lyfe.

Ego dixi in dimidio dierum meorum.

I shall no more be conuersaunt with the worldly men, but shall be with the banysshed company.

My dayes are taken vp & folden togyther, lyke a hearde mans tente.

My lyfe is cutte of, lyke the weuers threde, whyles I mynded to lyue, he cut me of, he made an ende of me on a daye.

I trusted at the least to haue lyued vnto the mornynge, but he all to broke my bones lyke a lyon.

He made an ende of me on a day, then chattered I lyke a swalowe, and murmured lyke a crane, I mourned lyke a doue.

Myn yes dasseled with lokynge vppe vnto the hyghe god, sayenge:

Lorde, I am sore hãdeled, delyuer me vpõ thy [illegible], what myght I thynke, or what myght I say, that he wolde thus moche for me?

That I mought yet prayse al my dayes, yea although it be to my bytter payne.

For I knowe (lorde) that this lyfe is myxed with galle, and that my lyfe is subiecte to bytter myserie.

Here thou sauest my lyfe that it perysshed not, whyles thou castedst all my synnes behynde thy backe.

For neyther men lyinge in theyr graues prayse the, nor yet the deade loue the, nor they that descende in to theyr graues abyde for thy faythfulnes.

But it is the lyuynge man, it is the lyuynge (I say) that prayseth the, euen as I do nowe this day.

Saue vs (lorde) and we shall synge our psalmes, all the dayes of our lyfe, in the house of the lorde.

Glory be to the father, to the son, & to the holy ghoste.

As it was in the begynnynge. &c.

From

¶Anteme.

¶From the yates of helle, lorde, delyuer our ſoules.

The argument in to the .C.xlviij. pſalme.

¶In this pſalme the prophete exhorteth all creatures bothe heuenly and earthely to the prayſe of god.

The title of the pſalme. Prayſe ye the lorde.

¶Laudate dominum de celis.

Prayſe the lorde ye heuenly myndes, prayſe ye hym all that are aboue.

Prayſe hym all angels, prayſe hym all his hoſte rounde aboute hym.

Prayſe hym ſonne and moone, prayſe hym all bryghte and ſhynynge ſterres.

Prayſe hym the moſte hygheſt heuens, & ye waters that are aboue the heuens.

Prayſe ye the name of the lorde, for he made all thynges with a worde.

And hath made them to ſtande faſt in to all worldes, he hath gyuen them a lawe, whiche they breake not.

Prayſe ye the lorde all creatures of therthe, dragons, and all depe waters.

Fyer, hayle, ſnowe, yſe, ſtormy wyndes, doinge his commaundementes.

Mountaynes and all hygh hylles, frutefull trees, and all cedre trees.

All wylde beaſtes and tame, all thynges that crepe, and fethered foules.

Kynges of thearthe, and all people, princes, and all rulers of thearthe.

Syngle men & maydens, olde men and yonge, prayſe the name of the lorde, for it is onely hyghe and ſpredde ouer earthe and heuens.

He ſhall lyfte vp the power of his people, it becometh

[illegible]

C [illegible]

C [illegible]

C In this psalme the prophete [illegible] [illegible] [illegible]

C Cantate domino [illegible]

[illegible] in the congregacion [illegible] [illegible] the chyldren of Syon [illegible]

[illegible]

For the lorde [illegible] pleasure in his people [illegible]

Sayntes shall reioyce euyn from their hertes, and [illegible] in theyr couches.

The [illegible] of god is in theyr [illegible]

To take vengeaunce vpon ÿ gentyles, and [illegible]

To bynde theyr kynges in chaynes, [illegible] of yron.

To execute iudgement amonge them, as it is [illegible]

Glory be to the father, to the sonne, [illegible]

[illegible] shalbe. So be it.

C The argument [illegible]

[illegible] of god, and that the [illegible]

of [illegible]

¶ Laudate dominum in sanctis eius.

P[illegible] in his holy place, prayse hym [illegible] the fyrmament/ the [illegible] of his power.

Prayse hym for his strengthe, prayse hym for his [illegible].

Prayse hym with sowne of trumpettes, prayse hym with lutes and harpes.

Prayse hym with [illegible] prayse hym with organs and [illegible].

Prayse hym with [illegible], prayse hym with loude [illegible].

[illegible] thyng is [illegible] prayse [illegible]

Glory be to the father. &c. [illegible]

¶ What soeuer thynge is [illegible] let it prayse ȳ lorde. ¶ Versicle. ¶ [illegible]

¶ Aunswere. ¶ [illegible]

¶ Benedictus dominus deus Israel.

Praysed be the lorde god of Israel, for he hath graciously [illegible] his people.

He hath set vp our myghtie helth in the house of Dauid his seruaunt.

Accordynge to his promyse, by the mouthe of his holy prophetes of a longe tyme passe [illegible]

Promysynge that we [illegible] from our enemyes, and from the handes of all them that hate vs.

That he wolde [illegible] mercy towardes our fathers, remembrynge his holy promyses.

And also to performe his othe, whiche he sware to [illegible] our father, & promysed hym selfe to giue it vs.

So that without feare, we be delyuered from ȳ handes of our enemyes [illegible] and honour hym.

In holynes

[illegible]

Benedictus dominus deus Israel.

In holynes and ryghteousnes before hym all the dayes of our lyfe.

And thou (my chylde) shalbe called the prophet of the moste hyghest, for thou shalt go before the face of the lorde to prepare his wayes.

To geue knowlege of ŷ sauyng health to his people, through the forgyuenes of synnes.

Through the aboundant mercy and goodnes of our god, by the whiche he hath graciously loked vpon vs, sprynging from on hyghe.

To geue lyght to them that syt in darkenes, and in the shadowe of deathe, to directe our fete in the way of peace.

Glorie be to the father, & to the sonne, & to the holy ghoste.

As it was in the begynnyng, as it is nowe, and euer shalbe. So be it. ¶ Antem.

¶ I am the resurrection and lyfe, he that beleueth in me, although he were deade, yet shal he lyue: and who soeuer beleueth in me, shal not be euerlastyngly deade.

Lorde haue mercy on vs.
Christe haue mercy on vs.
Lorde haue mercy on vs.

¶ Our father whiche art in heauen. &c.
And leade vs not in to temptacion.
But delyuer vs from euyll.

¶ The argument into the. xxx. psalme.

¶ In this psalme Dauid greatly thanketh for his health restored, wherupon he declareth howe a great affiance [illegible] the goodnes of god, whiche sendeth aduersitie to his chosen for a good ende, whiche is but as it were a [illegible] spece to the verey euerlastyng lyfe. Here he maketh protestation, that he desyreth not longe lyfe, but onely to

maynteyne

[illegible] whiche he made for goddes glorie, and the helthe of his sayntes. Wyth [illegible] psalmes, [illegible] songe and [illegible] house.

¶ Exaltabo te domine.

I wyl [illegible] thou hast exalted me, & hast [illegible] vpon me.

O lorde [illegible] I called vpon the, and thou [illegible]

Lorde, thou [illegible] my soule [illegible] of my graue, thou hast [illegible] me [illegible] I shulde haue gone downe in to the pytte.

O [illegible] a prayer, and [illegible] his holy [illegible]

For it is but a momente that his wrathe endureth, but [illegible] of his beneuolence.

[illegible] in at the euen tyde, [illegible] the mornynge.

Whan all thynges were prosperous aboute me, I thought with my selfe that I shulde neuer slyde.

Lorde, of thy good wyll, þ stablysshedest my kyngdome lyke an hyll; but as sone as thou hadest turned away thy face, I was [illegible] and troubled.

The lorde called I vpō, to þ lorde make I my prayer.

I sayde with my selfe, what profiteth my lyfe, yf I be put nowe in to my graue? Shall the duste of my [illegible] magnifie the, or yet declare thy faythfulnes?

Heare O lorde, & haue mercy vpon me: lorde be þ my helpe.

Thou hast turned my mournynge in to ioye, thou hast [illegible] of my mournynge sacke, and clothed me with gladnes.

Q. Wherfore

[illegible]

Deus cui proprium est. ⁊c.

[illegible]

Here begynne the [illegible]

[illegible]

¶ This psalme [illegible] [illegible] [illegible] [illegible] [illegible] howe they pray to [illegible] [illegible] howe they desyre [illegible] (whiche so euer they be) whiche [illegible]

¶ The fyrst [illegible]

¶ [illegible]

BLessed are they, whiche lyue pure and in [illegible] after the lawe of the [illegible] [illegible] Thou haste [illegible] Wolde god that my [illegible] y I myght [illegible]

Than [illegible] I shal haue all thy [illegible]

I shal [illegible] & I shall lerne thy ryghtwyse [illegible]

I shall obserue thy ordenaunces, forsake me not at any tyme. ¶ The seconde Octonarie. Bethe.

Howe shulde the yonge man amende his lyuynge? he shall well amende it in obseruynge thy pleasures.

With all my herte haue I sought the, suffre me not to swarue from thy [illegible]

In my herte I hyd thy wordes, to thentente I wolde not offende the.

Lorde thou art prayse worthy, teache me thy ordinaūces.

With my lyppes shall I shewe forthe all thy pleasures of thy mouthe.

I shall reioyce of the waye, whiche thy testimonies teache, as vpon all maner of ryches.

Upon thy cōmaūdementes shall I set all my mynde, and shall set thy pathes before myn eyes.

In thy ordinaunce shall I delyte, and shall not forget thy wordes.

The thyrde Octonarie. Gimel.

Rewarde thy seruaunt that I may lyue, and obserue thy pleasures.

Uncouer myn eyes, that I may perfectely se the merueylous thynges in thy lawe.

I am but a straunger in the earthe, yet hyde not thy cōmaūdementes from me.

My soule is broken with desyre, to knowe at all tymes thy pleasures.

Thou shalte sharpely rebuke the prowde, cursed are they that erre from thy commaundementes.

Take away fro me shame & rebuke, for I shall obserue thy testimonies.

Euen that hyghe rulers sate and spake agaynst me, but yet thy seruaunt is occupied euer in thy ordinaūces.

Also thy testimonies are my delyte, & my coūsellers.

The fourth Octonarie. Daleth.

My soule cleued to the earthe, restore me accordynge to thy promyses.

My lyfe I haue shewed vnto the, and thou hast graūted me, teache me thy ordinaunces.

Make me to vnderstande the wayes of thy cōmaūdementes,

wayes, and than ſhall I thynke vpon thy merueyles.
My ſoule was melted away in ſorowful thoughtes, make me lyfe agayne, accordynge to thy promyſes.
Turne thou a waye fro me the deceytefull waye, and make thy lawe pleaſaunt vnto me.
The true waye haue I choſen, & thy pleaſures haue I ſet before myne eyes.
I cleued to thy teſtimonies, o lorde, let me not be ſha(med.
I ſhall runne in the waye of thy commaundementes, for thou ſhalte eaſe myne herte.

The fyfthe Octonarie. He.

Teache me, lorde, the way of thy ordinaunces, and I ſhall marke it for euer.
Gyue me vnderſtandynge, and I ſhall kepe thy lawe, I ſhall kepe it with all my herte.
Lede me by the pathe of thy preceptes, for in it is my pleaſure.
Bowe my hert in to thy teſtimonies, & not in to lucre.
Turne away myn eyes, leſt they beholde vayne thīgs, in thy way quicken me.
Make faſte thy promyſes to thy ſeruaunt, whiche is addicte vnto thy worſhyp.
Turne away my ſhame, whiche I feared, for thy iudgementes are fauorable.
Lo, I deſyred thy commaundementes, reſtore me for thy ryghtewyſenes.

The ſyxte Octonarie. Uau.

Be preſent with me, o lorde, with thy mercy, come to me with thy helpe, accordynge to thy promyſes.
That I myghte haue to anſwere my reuilers, for I truſte in thy promyſes.
Suffre not at any tyme ye worde of truthe to be taken

[illegible]

[illegible] The seuenth Octonarie.

[illegible] that thou haste caused me to [illegible] affliction, for [illegible] that quickeneth me.

[illegible] swarued not from thy lawe.

[illegible]

In the nyght shall I thynke vpon thy name [illegible]

This grace hathe thou geuen me, that I myght [illegible] thy commaundementes.

The eyghte Octonarie. Heth.

Thou [illegible] I am ful purposed to obserue thy commaundementes.

I [illegible] with al my harte, [illegible]

I called to remembrance my wayes, and I turned my fete [illegible]

I [illegible]

The [illegible]

[illegible]

thy commaundementes. [illegible]

[illegible]

Better is the lawe of thy mouth [illegible] thousandes of golde and syluer. [illegible]

Thy handes [illegible]

They that feare the [illegible]

[illegible] But I [illegible]

bynge to

brynge to thyne [illegible] thy seruaunt.

L[illegible] is my delyte.

Let these proude ungodly [illegible] aboute to distroy me [illegible] all my mynde upon thy commaundementes.

Let them that worshyp the [illegible] turne unto me.

My herte shalbe perfecte in thy [illegible] wherfore I shal not be shamed.

The .xi. Octonarie. Caph.

My soule faynted, longynge after thy sauynge [illegible] but yet I lyue by [illegible]

Myn eyes waxed [illegible] thy [illegible] and I sayde, when wylt thou [illegible]

I was dryed like [illegible] but yet forget I not thy [illegible]

How longe shal thy seruaunt [illegible] whā wylt y at last geue [illegible]

These proude [illegible] whiche haue no respecte unto thy [illegible]

All thy preceptes are [illegible] they persecute me unworthely, helpe thou me.

They had almoste made an ende of me in the earthe, but yet in no wyse [illegible]

Preserue me for thy [illegible] the testimonies of thy [illegible]

The twelfe Octonarie. [illegible]

O Lorde thy worde endureth for euer [illegible]

From generation to generacio [illegible] thou hast set the earthe and it [illegible]

[illegible]

The tyme contynueth styll, accordynge to thy ordinaũces, for all thynges are at thy commaundement.

Except thy lawe had bene my delyte, I had peryshed in my affliction.

I shall neuer therfore forget thy commaundementes, for by them thou haste refresshed me.

I am thyn, saue thou me, but I in yͤ meane tyme shal endeuer me to vnderstande thy testimonies.

I perceyue that euery thynge comprehensible hath an ende, but thy commaundementes are incomprehensible.

The .xiii. Octonarie. Mem.

Oh, howe excedyngly haue I loued thy lawe, cõtinually do I thynke therof.

Thou haste made me wyser than myn enemies, thorowe thy preceptes, for they are euer in my mynde.

I excedid all my teachers in ryght vnderstandynge, for I am euer speakynge of thy testimonies.

I passed euyn the seniors in true vnderstandyng, for I obserue and marke thy cõmaundementes.

From euery yll pathe I refrayned my fete, to thentent I wolde obserue thy speches.

I haue not swarued from thy pleasures, for yͧ haste instructe me.

Oh, howe swete are thy speches in my taste, they are swetter than any hony in my mouthe.

I fetche my vnderstandyng at thy commaundementes, wherfore I hate euery disceytfull pathe.

The .xiiii. Octonarie. Nun.

Thy wordes are a lanterne to my fete, and lyght vnto my fote pathe.

I haue sworne, and shall perfourme it, to kepe thy iuste pleasures.

[illegible] accordyng vnto thy worde.

O [illegible] the, let the [illegible] offerynges [illegible] be accepted, & teache me thy iudgementes.

[illegible] my lyfe were in ye perell, but yet [illegible] I not [illegible].

[illegible] layed a snare for me, but yet [illegible].

[illegible] for my perpetuall heritage, for they are my [illegible].

I haue bowed myne herte to thy ordinaunces, yea, [illegible] vnto the ende.

The .xv. Octonarie. Samech.

[illegible] I [illegible] thy lawe [illegible] I loued.

Thou art my hidyng place and my shylde, I wayte for thy promyse.

Auoyde fro me ye [illegible], and I shall obserue the [illegible] my God.

[illegible] thy promyse, that I [illegible] not be [illegible] of my hope.

[illegible] I shall delyte [illegible].

[illegible] vnder all them that erre from thy ordinaunces, for all theyr craftie [illegible] is to deceyue [illegible].

[illegible] awaye all these people [illegible] the earth [illegible] I loue thy testimonies.

My flesh trembleth for feare of the, & I was afrayde of thy iudgementes.

The .xvi. Octonarie. Ain.

A [illegible] to be equitie and ryghteousnes, [illegible] leaue me not to my [illegible]

Delyuer thy seruaunt [illegible] proudes, let [illegible] they [illegible]

Myne eyes [illegible] for thy sauynge helpe, and [illegible] ryghtewesnes.

O deale with thy seruaunt mercifully, and instructe me with thy [illegible]

I am thy seruaunt, make me to vnderstande, and to knowe thy [illegible]

It is tyme, oh lorde [illegible], for they haue broken awaye thy [illegible]

And therfore I loue thy [illegible] aboue golde and precious stone.

And for this I [illegible] commaundementes [illegible] I hate euery false waye.

The .xvii. Octonarie.

Merueylous are thy testimonies, wherfore my soule [illegible]

To come vnto the waye of thy Scripture lyghteneth, [illegible] vnderstandyng to the vnlearned.

I [illegible] in my mouthe [illegible], for that I labored so sore to attayne vnto thy preceptes.

Beholde me and haue mercy vpon me, accordynge to thy [illegible], wherwith thou gouernest the louers of thy name.

Rule my steppes after thy pleasures, and suffre no iniquitie to haue dominion ouer me.

Redeme me from the iniuries of men, and I shall kepe thy commaundementes.

Make thy countinaunce to shyne vpon thy seruaunt, and instructe me in thy ordinaunce.

Streames of water gusshed out of myne eyes, bicause

I se men

I se men not obseruynge thy lawe.

The .xviii. Octouarie. Sade.

Ryghtwyse arte þ, lorde, & ryght are thy iudgementes.

Thou hast commaunded in thy testimonies ryghtwysenesse, and faythfulnesse excedyngly.

My zele to thy worde hath eaten me, because my pursuers forgate it.

Thy wordes are purely tryed lyke as with fyre, and thy seruaunt loueth them.

I was a lytle one, and an abiecte, but yet forgotte I not thy commaundementes.

Thy ryghtwysnes is euerlastynge ryghtwysnes, and thy lawe is the very trouthe.

When affliction and heuynes had taken me, than thy commaundementes refresshed me.

The [illegible] of thy promyses is euerlastyng ryghtwysnes, gyue me the vnderstandynge of this thyng, and I shall lyue.

The .xix. Octouarie. Kuph.

I called vpon the with al my herte, graūte me, lorde, I shall obserue thy ordinaunces.

I called vpon the, saue þ me, & I shall kepe thy testimonies.

I preuente the dawnynge of the day, and crye vnto the, I wayte for thy promyses.

Myne eyes preuented the watches, that I myghte be occupied in thy pleasures.

Heare me lorde for thy mercies sake, quicken me after thy pleasures.

My pursuers layde theyr hande faste vpō my necke, but they are gone backewarde from thy lawe.

Thou arte present, oh lorde, and all thy preceptes are the very sothfastnesse.

I knewe this before of thy testimonies, for thou hast stablysshed them to abyde for euer.

Beholde

The.xx. Octonarie. Res.

Beholde my affliction and delyuer me, for I forgate not thy lawe.

Defende my cauſe and delyuer me, quicken me accordynge to thy promyſes.

Helthe is taken from ỹ vngodly, for they regarde not thy ordinaunces.

Plentuouſe is thy gentlenes, oh lorde, quicken me accordynge to thy pleaſure.

Many there are that perſecute me and are agaynſt me, and yet haue I not ſwarued from thy teſtimonies.

I ſe theſe malicious men ỹ it irketh me, becauſe they obſerue not thy ſayenges.

Thou ſeeſt that I loue thy commaundementes, lorde for thy mercies ſake quicken me.

The begynnyng of thy worde is trueth, & the iudgementes of thy ryghtwyſenes ſtande for euer.

The.xxi. Octonarie. Schin.

The ouermoſte in auctoritie perſecuted me fautles, and my herte feared at thy wordes.

I am as gladde of thy pleaſures, as one ỹ had founde many prayes.

I hate and abhorre lyes, and I loue thy lawe.

Seuen tymes in the day I prayſe the, for thy ryghtewyſe iudgementes.

The louers of thy lawe ſhall haue moche felicitie and quietnes, and no hurte at all.

I truſted vpon thy helpe, oh lorde, and gaue diligēce to thy preceptes.

My ſoule obſerueth thy teſtimonies, and loueth them greatly.

I obſerue thy cōmaundementes and thy teſtimonies, for all my wayes are open vnto the.

The.xxii. Octonarie. Tau.

[illegible] in to the [illegible]

[illegible] thy [illegible]

[illegible]

instructe me in thy commaundementes.

My tonge shall speake of thy [illegible] for all thy preceptes are ryghtwysnes.

[illegible]

[illegible] mercy on me. [illegible]

The argument in to the .C.xxxix. psalme.

Here Dauid [illegible] that [illegible] thoughtes are serched of god & open vnto hym, for he hath made hym and all thynges in hym, and ý god is euery where present w hym, beholdynge all thynges that he dothe.

The title of the psalme. The songe of Dauid committed to the chaunter to be songe in the temple.

Domine probasti me.

Lorde thou hast serched me depely, and thou knowest full well what I am.

Thou knowest whether I do syt, & wherther I ryse vp, [illegible] thoughtes thou [illegible] and knowest [illegible]

My [illegible] to kepe thou compa-

sest me.

ſeeſt narowlye, and all my [illegible] thou [illegible] clerely.

For my tonge is not aboute [illegible] but ſo [illegible] ſe, thou knoweſt it all before.

Whatſoeuer is within me, behynde and before, thou haſt made, and ȳ haſt put to thy hande to my ſhape.

The knowlege of this and [illegible] is hyd fro me, and hygher than I can attayne [illegible]

Whyther ſhal I [illegible] than I fle from thy [illegible]

If I clymme vp [illegible]

I [illegible]

If I [illegible] to the [illegible]

Euen there yet ſhall [illegible] ryght hande ſhall be holde vpon me.

I thought than that I wolde be couered [illegible] darkenes, but with the, [illegible] the nyght is al lyghtnyng.

The very darkenes may hyde nothynge from the, yea the nyght ſhyneth lyke the daye, and ȳ darkeneſſes are to the euen the very lyghte.

For thou poſſeſſeſt my inwarde affectes, and haſt faſhoned me in my mothers belye.

I ſhall magnifie the, for thou haſte facioned me merueylouſly, in ſomoche thy workes are to be merueyled [illegible] knoweth my ſoule.

My [illegible] ſaſſhoned [illegible] be hynde [illegible] when I was made [illegible] my [illegible] neyle earthe.

Where when I was yet without facion, thou ſaweſt me with thyn eyes, all my lymmes faſſhoned by tymes

thou

[illegible] in [illegible], whan there [illegible] partes. [illegible]

Howe [illegible] [illegible] in number. [illegible]

IF I wolde counte them, they are mo then the sande of the see, but yet I wolde waken to [illegible], and cleue euer vnto the. [illegible]

O god, I wolde it were thy [illegible] the vngodly, ye bloudy men [illegible] my syght. Whiche speake vngodly agaynst the, and take spytefully vpon the, thei are thyne enemies. [illegible]

Them that hate the, oh god, [illegible] and I abhorre in great indignacion them that ryse agaynst the.

I hate them extremely, I reken them as enemies.

Serche me, oh god, & knowe thou my herte, examine me, and trie thou my pathes. [illegible]

And loke yf I haue begon any wicked way, & lede me therout in to the way euerlastinge. [illegible]

O Lorde gyue them eternall rest. R. And ȳ continuall lyght may shyne vpon them. V. From ȳ gates of hell. R. Lorde delyuer our soules. V. I trust to se the face of the lorde. R. In the lande of the lyuyng. V. Lorde heare my prayer. R. And let my cryinge come vnto the.

¶ Let vs praye.

¶ Tibi dn̄e cōmenda mus. &c.

TO the lorde we cōmende the soules of all christen people, bothe men and women, [illegible] whan we shall departe, we [illegible] euer with the, and all ȳ synnes [illegible] by frayltie of worldly lyuyng, thou wilt [illegible] them away, by the forgyuenes of thy moste mercyfull pitie, by Christe our lorde. So be it. God haue mercy on all christen soules. So be it.

Thende of the cōmendations.

❧ The argument to the .xxij. psalme.

Where Dauid declareth vpon hym selfe playnly to be the very figure of Christe. Wherfore fyrst of all he sheweth and complayneth his great affliction and heuie fall: and [illegible] after his exaltacion, his renewe & [illegible] of his kyngdome, [illegible] the [illegible] partes of the lande, and the [illegible] vnto the [illegible] ende. ❧ The title of the psalme. It is the songe of Dauid [illegible] to be songe of the herte, or of the day sterre.

❧ Deus deus meus respice.

My god my god, loke vpon me, why hast thou forsaken me? [illegible] is thy helpe [illegible] out cryenge?

My lorde shal I thus crye and call vpon the all day, and yet [illegible] heare? shal I crye all nyghtes and neuer cease?

Certaynly yet art thou styll holy, whiche dwellest in Israell, [illegible] thy holy people.

Our fathers trusted vpon the, they trusted vpon the, and thou deliueredst them.

They cried vnto the and were deliuered, they trusted vpon the and were not shamed.

But as for me I am but a worme and no man, euen the very [illegible] of the [illegible], and an abiecte from the whole folke.

All that se me, mocke me & laughe me to scorne, they mocke me with their lyppes, and wagge their heedes at me.

He trusted in god that he wolde deliuer him, let hym now delyuer hym yf he wyll, for he loueth hym very [illegible].

But yet thou art he, whiche leddest me out of my mothers wombe, [illegible]

I [illegible] caste in to thy [illegible] thy [illegible]

O [illegible] farre fro me, for my trouble [illegible]

Ther are [illegible] me, yea [illegible] of Basan haue [illegible] me rounde.

Lyke a [illegible] theyr mouthes are open upon me, [illegible]

I [illegible] lyke water, all my bones [illegible] out of ioynte, my herte [illegible]

The [illegible] my body [illegible] upon me, and [illegible] lyke a potsherde, my tonge cleueth to the [illegible] mouthe, thou hast brought me to my graue.

For [illegible] the counsell of [illegible] they [illegible] my handes and fete.

I maye [illegible] tell all my bones, they [illegible] upon me, thus [illegible]

They parted my garmentes [illegible] my [illegible] they cast lotte.

But thou, oh lorde, be not farre, o my strength, haste the to come and helpe me.

Delyuer my lyfe from the swerde, and my dere [illegible] from the violence of [illegible]

Saue me from ỹ [illegible] of the lyon, and [illegible] my [illegible] from ỹ hornes of the [illegible]

[illegible]

all ye ſede of Jacob glorifie hym, and all ye of the generacion of Iſrael feare hym.

For he hath not deſpiſed nor abhorred the comfortles [illegible] of the poore, [illegible] turneth he his face from hym, but when he cryed vnto hym he herde hym.

I ſhall prayſe the in the great congregacion, I ſhall perfourme my vowes before them that feare hym.

The [illegible] ſhall eate and be ſatiſfied, they that ſeke the Lorde ſhall prayſe hym; theyr hertes ſhall lyue [illegible] euer.

All the endes of the erthe ſhall remember them ſelues, and be turned to the Lorde, and all the kynredes of the gentyles ſhall fall downe before the.

For the kyngdome is the Lordes, and he is lorde ouer all nacions.

All the [illegible] of the erthe ſhall eate and [illegible] hym; they ſhall be [illegible] before hym, and [illegible] theyr graues; for they may not prolonge [illegible].

[illegible] ſhall ſerue hym, and ſhalbe [illegible].

[illegible] ſhall [illegible] the ryght[illegible] to the people, [illegible] is yet to be borne.

[illegible] agreyng to the .xxii. pſalme.

[illegible]

¶ The argument in to the .xxiii. psalme. [illegible]

[illegible]

¶ The title of the psalme. [illegible]

[illegible]

[illegible]

[illegible] my [illegible] and my laboure, forgyue me all my synnes.

[illegible] myne enemies, for they are full many, and with furious hatred they pursue me.

Kepe my soule and delyuer me, lest I be shamed, for I haue put my truste in the.

[illegible] me that I may lyue ryghtely, [illegible] man, for of the do I depende.

[illegible] Israel (oh god) from all his aduersities. ¶ The argument in to the .xxv. psalme.

Here Dauid [illegible] in to the [illegible] of good men, [illegible] (god [illegible]) he [illegible] innocencie, fleynge the company of euyll men, gyuyng greate [illegible] to godlynes [illegible] whyles [illegible] the holy [illegible] of god [illegible]

¶ Iudica me domine.

Be iudge for me (lorde) for I am purposed to [illegible] innocently, and whyles I truste in the [illegible], I shall not [illegible].

Proue me (lorde) and serche me, trye my reynes and my herte lyke as metall with fyre.

For thy mercy is euer before myne eyes, I leade my lyfe in thy faythfulnes.

I haue not [illegible] of vayne men, neyther haue I associate my selfe with the [illegible].

I hate the [illegible] and [illegible] men, neyther haue I [illegible] with the vngodly.

I shall washe my handes in innocencie, and so shall I go aboute thyne aulter (oh lorde).

[illegible] wonderfull [illegible] than [illegible]

Lorde I haue loued the [illegible] of thy house [illegible] of thy beautifull [illegible]

Take not away my soule with the [illegible] yet my lyfe with these bloudy men.

In whose handes [illegible] is, and there ryght hande is full of brybes.

But I [illegible] innocently [illegible] haue mercy vpon me.

My fote [illegible] in a place [illegible] in the congregacions I shall magnifie [illegible]

The argument in to the .xxvii. psalme.

Dauid [illegible] this psalme [illegible] the [illegible] vpon his enemies, and [illegible] his house to [illegible] to teache hym his way: and [illegible] hym [illegible]

Dauid [illegible] Dominus illuminatio mea.

The lorde is my lyght, and my [illegible] helthe, of whome than shall I be afrayed?

The lorde is the strength of my lyfe, of whome than shall I be afrayed?

When the cruell and [illegible] men, [illegible] came vpon me [illegible] than shall they [illegible]

[illegible]

I [illegible]

Yf batayle be bente agaynſt me, yet ſhall I truſte to the promyſe of god.

One petition aſked I of the lorde, whiche I wyll folowe vpon, that is, I moughte lyue in the houſe of the lorde, all dayes of my lyfe.

And there I myghte beholde yͤ beautefull regaltie of the lorde, and viſite his holy temple.

For he hath hyd me, as though I were in his tabernacle in tyme of ꝑſecution, he ſhall hyde me in yͤ preuie place of his tente, and ſhall lyfte me vp in to a rocke.

He ſhal gyue me the ouerhãde of myn enemies, whiche haue compaſſed me in, and I ſhall offre ioyfull ſacrifices, I ſhall ſynge & play yͤ pſalmes before yͤ lorde.

Lorde heare my voyce, I call vpon the, haue mercy vpon me, and anſwere me.

My herte thoughte vpon the, I ſoughte to ſe the, it is the lorde that I ſeke.

Turne not thy face from me, ſuffre not thy ſeruaunt to ſlyde in thy wrathe, hytherto haſt thou ben my helper, caſt me not nowe away, neither forſake me, oh god my ſauiour.

For where my father & my mother fayled me, there the lorde gathered me to hym.

Lorde teache me thy way, and leade me forthe in the ryght pathe, from them that lay awayte for me.

Let them not take theyr pleaſure vpon me, whiche are my troublouſe enemies, lyinge witneſſes ſtode together ſtyffe agaynſt me.

Theyr malice had greuouſly oppreſſed me, had I not beleued to enioye thoſe thynges, whiche are good amõge the lyuynge men.

Depende and wayte thou vpon the lorde, be yͤ ſtronge

it is he

it is he yͤ ſhall ſtrēgthen thy herte, depēde vpon yͤ lorde.

¶ The argument in to the .xxviii. pſalme.

¶ Here Dauid expreſſeth his prayer, wherby he beynge in ſome greate peryll, as peraduenture in the coniuration of Abſalon, fyrſte deſyreth the helpe of god, furthermore he prayeth, that he hym ſelfe beynge innocence, myght not be ioyned with the harmefull in vengeaunce takyng: than deſyreth he, that worthy iudgement be done vpon theſe vngodly. After this he remembreth a certayne hymne, wherin he gyueth god thākſ for his victorie and helthe, and laſte of all he byddeth a prayer for the people.

¶ Ad te domine clamabo.

Vnto the lorde do I cal, which art my ſtrōge defence, deſpiſe me not, neyther forſake thou me, vnleſſe I be lyke men let downe in to theyr graues.

Heare my prayer whyles I crye vnto the, and lyfte vp my handes vnto thy holy temple.

Plucke me not in to vengeaunce wͭ the vngodly, with thoſe whiche ſtudy for ſhrewdneſſe, ſpeakīg peaceable wͭ theyr neighbours, whyles they noryſhe euyll in theyr hertes.

Gyue them as they deſerue, ⁊ after theyr malicious ſtudy, gyue them after theyr dedes, acquite them after theyr deſeruynge.

For they regarded not the workes ⁊ dedes of yͤ lorde, he ſhall therfore deſtroy them, and not edifie them.

Prayſed be the lord, for he hath herde yͤ depe deſyres of my mynde.

The lorde is my ſtrengthe, he is my buckler in hym truſted my hert, ⁊ I was holpe, wherfore my herte reioyſeth, ⁊ I ſhall magnifie hym in my ſonge.

The lorde is theyr ſtrength and a ſauyng power to preſerue his anoynted.

Saue thy people, do good to thy heritage, fede and gouerne them, and lyfte them vp for euermore.

¶ The argument in to the .xxix. pſalme.

¶ This is a prayſe, in the whiche Dauid magnifieth god for his power and vertue, whiche he declareth by thunder, and other heuenly tẽpeſtes. Alſo he reioyſeth of his benificence ſhewed vpon his people of Iſraell.

¶ Afferte domino filij dei.

Gyue vnto the lorde, ye that excell in myghtie power, gyue ye vnto ẏ lorde honour, and the prayſe of his power.

Gyue the lorde worſhyp worthy his name, honour the lorde in his holy kynges halle.

The voyce of the lorde is in the watrye cloudes, god, whoſe maieſtie is to be feared wͭ reuerence, thundreth, the lorde is declared vpon great waters.

The voyce of the lorde is paſſynge ſtronge, the voyce of the lorde is full of maieſtie.

The voyce of our lorde ſmyteth together ceder trees, the lorde breaketh together the ceders of Libanie.

He maketh the mountaynes of Libani and Hieron to leape together lyke calues, they ronne together like the calues of vnicorns.

The voyce of the lorde caſteth and cutteth forth fyrye lyghtnynges.

The voyce of the lorde maketh ẏ deſerte to quake, the lorde made euyn the deſerte of Cades to tremble.

The voyce of the lorde maketh hartes & does to grone and to braye, & vncouereth the thycke wodes, whiche all maketh for his prayſe to be ſayde in his temple.

The lorde ruleth ouer the vniuerſall floode, the lorde kepeth reſidence, a kynge euerlaſtynge.

The lorde miniſtreth ſtregth to his people, the lord is beneficial to his people, gyuing them ꝓſperous peace.

¶ The argument in to the .xxx. pſalme.

¶ In this pſalme Dauid gyueth thākes for his helth reſtored, wherupon he declareth with a depe affecte the goodnes of god, whiche ſendeth aduerſitie to his choſē for a good tyme, which is but an houre in reſpecte to the ioyes euerlaſtyng. Here he maketh proteſtation that he deſyreth not longe lyfe, but onely to mayntayne and to encreaſe the thynges, whiche make for goddes glorie, and the helthe of his ſayntes. ¶ The title of the pſalme. A ſonge or a dittie ſonge & played in the dedication of Dauids houſe.

¶ Exaltabo te domine.

I Shall exalte the (lorde) for thou haſt exalted me, & haſt not made myn enemies to reioyſe vpon me.

O lord my god, I haue called vpon the, and thou haſte healed me.

Lorde, thou haſte ledde my ſoule forthe of my graue, thou haſte reſtored my lyfe, leſte I ſhulde haue gone downe in to the pytte.

Ye ſayntes of the lorde, ſynge vnto hym a prayſe, and ſe that ye ſpreade his holy memoriall.

For it is but a momente that his wrathe endureth, but longe is the lyfe that cōmeth of his beneuolence.

Weppynge and waylynge cōmeth in at the euen tyde, but anone after, gladnes aryſeth with the mornynge.

Whan all thynges were proſperous aboute me, I thought with my ſelfe that I ſhulde neuer ſlyde.

Lorde, of thy good wyll, ỷ ſtablyſheſt my kyngdome lyke an hylle, for as ſone as thou haddeſt turned away thy face, I was aſtonned and troubled.

The lorde called I vpon, to the lorde dyd I make my prayer.

I ſayde with my ſelfe, what profiteth my lyfe, yf I be put nowe in to my graue? ſhall the duſte of my carkaſſe magnifie the, or yet declare thy faythfulnes?

Here lorde & haue mercy vpō me, lord, be yͧ my helpe.

Thou haſte turned my mournynge in to ioye, yͧ haſte ſhaken me out of my mournyng ſacke, and clothed me with gladnes.

Wherfore my tonge ſhall ſynge thy prayſe, & ſhall not ceaſſe (lorde my god) I ſhall magnifie the with prayſe in to euerlaſtynge.

¶ The argument in to the .xxxi. pſalme.

¶ In this pſalme Dauid ſheweth by what thingꝭ he ſtabliſſhed his hope, what he deſyred, of what thyngꝭ he complayned, and in what ſtate he was, & mynde, whan he was compaſſed in of Saules hoſte in the deſerte of Maon, whā he for anguyſhe of mynde ſought ſyghtes, but all in vayne. After this he moueth vs to conſydre the merueilous goodnes of god agaynſt euery man that feared hym, and exhorteth to ſeke the knowledge of god, whiche may not forſake any that depende vnto hym. ¶ In te domine ſperaui.

IN the (oh lord) haue I truſted, let me neuer be ſhamed, for thy ryghtewyſenes ſake deliuer me.

Bowe downe thyn eare vnto me, ſpede the to delyuer me, be yͧ my ſtony rocke, wherupō I myght ſyt faſt, be thou my ſtronge defenſed caſtell, whā thou mayſt preſerue me.

For thou arte my rocke and my bulwarke, wherfore leade thou me forthe for thy names ſake, and take the charge of me.

Leade me forthe of the nette, whiche they haue ſet ſo priuely for me, for thou arte my ſtrengthe.

I betake my ſpirite in to thy handes, for thou ſhalte redeme me (lorde my god) whiche kepeſt true promyſe at all tymes. ¶ Prayſe ye the lorde.

Thende of the pſalmes of paſſion.

¶ The prayer of the prophete Jonas, delyuered out of the whales bely.

IOnas prayed vnto ẏ lord his god in the whales bely, ſayeng: In my affliction I cryed vnto the lorde, and he anſwered me. Euyn from the bely of hell I cried, and ẏ hardeſt my voyce, for ẏ haddeſt throwen me forthe in to the myddes of the depeſt of the ſee, and the waters cloſed me rounde aboute, all thy great waues and flodes wente ouer me, and I thought, ſayeng with my ſelfe, I am caſte out of thy ſyghte, I ſhall neuer more ſe thy holy temple: for waters haue cōpaſſed euyn vp to my ſoule. The darke depthe cloſed me in, and the foule ſtynkynge wedes of the ſee couered my heade. I ſanke downe vnder the foundations of the hylles, ſo that the waters barred me out from thearth for euer: but thou madeſt my lyfe to aryſe from death (oh lorde my god) whan my ſoule fayled me, yet I remembred the lorde, and my prayer came vnto thy holy temple. They that are gyuen to vanities ⁊ lyes, haue loſte theyr mercy from god, but I ſhall offre vnto the lorde prayſe, and ſhall perfourme my vowes to the lorde, whiche is a ſauiour, for the lorde cōmaunded the fyſſhe, ⁊ anone he caſt out Jonas vpon the drye lande.

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¶ The table of the boke.

¶ Fyrſte an admonition or warnynge to the reder.
¶ An almanacke for .xx. yeres. ¶ A kalendare.
¶ A preface to the tenne cōmaundementes.
¶ The tenne cōmaundementes. ¶ The Crede.
¶ A generall confeſſion.
¶ An inſtruction howe we ought to praye.
¶ The prayer of the lorde, called the Pater noſter.
¶ The ſalutacion of our lady, Aue maria.
¶ A prayer to our lorde god, Conditor celi. ꝛc.
¶ Thoffice of all eſtates.
¶ A lytle ſhorte treatiſe of good workes.
¶ A lytle declaracion of perſecution.
¶ The matyns. ¶ The euenſonge.
¶ The ſeuen pſalmes.
¶ The preface to the letany. ¶ The letany.
¶ An expoſition vpon the pſalme of Miſerere.
¶ A prayer to our lorde Jeſus. O bone Jeſu.
¶ The paſſion of our lorde.
¶ A deuoute remembraunce of Chriſtes paſſion.
¶ A chriſten inſtruction for chyldren.
¶ A dialogue betwene the father and the ſonne.
¶ A prayer for the mollifienge, and conuertyng of our harde hertes.
¶ A prayer of the prophete Eſaie.
¶ The ſonge of Anna Helcanas wyfe.
¶ The prayer of the prophete Daniell.
¶ Prayer pealeth goddes wrathe.
¶ An admonicion to the reder, for the true vnderſtandynge of the Dirige. ¶ The Dirige.
¶ The cōmendatiōs. ¶ The pſalmes of the paſſion.
¶ The prayer of Jonas. ¶ The ende of the table.

¶ Be it knowen to all men by theſe preſentes, that it
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in our ſayde ſo-
ueraigne lordes domi
nions, this booke, entitled
and called thenglyſhe prymer,
at any tyme within ſixe yeres nexte
after the pryntynge herof, as they wyll
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John Byddell/ dwellynge at the ſygne
of the Sonne/ nexte to the cundite/
for Wyllyam Marſhall/ the
yere of our lorde god
M.D.xxxv. the
xvi. day of
June.